

# ADAHOOHONI

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## NÁÁS YIDIISKÁÁGÓÓ HAA NÁÁDAHOOT'ÉE DOO?

K'ad Wááshindoondi t'áadoo le'é yee ndahwii'aahgo dah naháaztánigíi hazhó'ó bénááda-hoosdzin, 'áko t'ah nahdéé' diné Naabéhó wolyéii t'áadoo le'égóo bee bá nda'doonish ha'níi-go béeso náhást'éedi miil ntsaaígíi biihahgo bá yéékeed yéé t'áá 'éí bich'í' naaltsoos bee ni-náádooltsos. K'ad shíi 'índa bééhodoozíí 'ádádóo kodóo diné bikéyah bikáá'dóó t'áadoo le'é



Hastóí kwii naaltsoos yik'i sizinígíi Wááshindoondi 'alqájjí' ninábi'dee'nil. Binák'ee 'aznílígíi 'éí Truman wol-yé — ta'ígií 'éí Barkley. "Honeelná," jiníigo shíi kwii 'aníjídlohgó hwe'elyaa lá.

bee Wááshindoondi dah ndinibijjhi bich'í' naaltsoos 'anáádahidoo'ni. Jó 'éí kwii ts'ídá 'agháadi 'ádaat'é ndahalinígíi sinil:

1. Diné ha'át'íhí da t'áá 'iyisíi bidziilgo yee 'ádqah dahast'áqgo t'óó'jí 'aa dahwiinít'ínígíóo 'adahidit'aahgo 'ádoolníi. Jó k'ad 'éí 'ákót'éego doo bee nihá haz'qá da. 'Áko ndi díi 'ákót'éego 'álnéehgogo diné t'áá 'áltso-bee biná'doolnih, dloó haa shíi yit'éego yaa ntsídaakees. Jó 'éí 'áldó' bá bééhózin dooleet. Díi k'ad 'át'éhígíi bini' t'áá 'ákót'ée dooleet daaníigo shíi 'áldó' t'áá 'ákót'ée dooleet. 'Aa dahwiinít'ínígíi ta' t'óó'góó ndahasdo biyi' 'aa ndahat'íjgóó 'ahidit'aah dooleet daaníigo 'áldó' t'áá 'ákót'é. Jó k'ad 'éí ta' t'áá t'óó'góó 'adahidit'aah ndi 'éí Wááshindoondi yá 'ánihwii'aahii danilíinii bílák'e dahidit'aah. Díi k'ad baa hwinít'ínígíi State deiñníigo ndahasdzooígíi biyi' 'aa dahwiinít'ínígíi 'ááthá'ní. Jó 'áko ndi Wááshindoondi dah naháaztánigíi naaltsoos bee bich'í' niil-tsoozgo haa shíi yit'éego 'ádeidoolníi kodi bee hasht'e' ntsída'íiskéez ndi 'áadi bee bínááda-hólníih. 'Ádeilééh shíi góné' 'ádeidoolníi.

2. 'Indins danilíinii bikéyah nahaz'qágóó náásgóó háadi da kéyahígíi doo ndoozhash da ha'níigo kéyah baa 'áháyánígíi dó' Wááshindoondi dah ndinibijjígíi naaltsoos bee bich'í'

ndoltsos. 'Ákónéehgogo na'aldloosh kéyah bikáá' naalyéhígíi ch'il hólónígíi t'áá bił 'aheenít'sogo 'óolzingo bił nahaz'qá dooleet.

3. 'Indins danilíinii bił dah ndahaz'qágóó t'áá 'áltsgo t'áadoo le'é Bilagáana bee ba-deet'aah shíi t'áá neeznáá nááhaajíjí' dloó wóshdéé' yaago hodees'áago t'éiyá bee báda-diit'aah 'áko 'éidíigíi 'áldó' ta' hógo 'ánaálnéehgo Wááshindoondi dah ndinibijjhi ta' hógo 'áni-deidooldíi. Naadiin 'ashdla' nááhaajíjí' báda-diit'aah dooleet ha'níigo 'álnéehgo 'áldó' yá'át'éeh. Hálá k'ad ha'át'íeegi da diné bikéyah bikáá'gi da t'ácdoo le'é bidziilgo binda'anishgo 'áhálnéehgo biniiyé 'áhoolzhiizh k'ad biihah 'azljj' hodi'doo'ni. 'Éí báqgo t'áá neeznáá nááhaajíjí' bee 'a'diit'aahígíi doo ts'ídá biihah da nahalingo baa ntsáhákees. 'Áko 'éí ta' hógo 'ándoolníi ha'níigo shíi t'áá 'ákóodooníi.

4. Díi k'ad beehaz'áanii tódiíhí wolyéii bi-ch'qáh ndii'áago 'Indins biniinnaa bich'í' baa hóchí'íjíi k'ad t'áadoo biniiyéhá da nahalin, hálá beehaz'áanii 'ániigo t'áá háiida 'Indins nilíjí shíi tódiíhí doo neidiyoóñjih da níigo níi ndi k'ad beehaz'áanii 'ádin nahalingo dayééñníh. 'Áko díi beehaz'áanii yígíi ta' hógo

## 'ÉE' NEISHOODII NDA'NITINÍGÍI

Kóhoot'éédqá' Wááshindoondi Bigóoldi Hótsáa hoolyéedi díi 'éé' neishoodii danilíinii 'átl-chíní hazhó'ó da'óltá' yéé yikát'ah góne' na-nishtin daaníigo dah daakahígíi 'éí k'ad doo 'ákónáádoo'ni. Jó 'éí Bilagáana ba'átlchíní da'óltá'jí 'ákót'éego bá ha'oodzíí lá. 'Áko ndi doo bee-haz'áanii 'ályaii 'át'ée da.

Nihí dó' nihi'óltá' naaz'qágóó jíjgo 'átlchíní da'óltá'go t'áá 'aaníi t'óó kónígháníjí' da 'éé' neishoodii yá yah 'anájah ní't'ée'. K'ad 'éí doo 'ákónáánát'ée da dooleet. Hálá Hótsaago 'Aa dahwiinít'íjéé' dooda ha'ní 'éí báq.

Hastiin Beatty wolyéego Wááshindoondéé' 'óltá' yinant'aí nilinígíi 'ániigo Wááshindoondi bá da'óltá'go t'áá 'áltsgo jíjgo 'óltá' baa na'aldeehgo 'éé' neishoodii doo banáádi'doot'áał da. Doo 'óltá' dago 'éí t'áá 'áko. 'Éé' neishoodii t'áá 'iyisíi doo banáádi'doot'áał da ha'níinígíi doo 'éí 'át'ée da. 'Éé' neishoodii na'nitin t'áá bee bá haz'qá, 'áko ndi doo 'óltá'góogo 'éí bee bá haz'qá. Hílijjjhgó doo 'éí bee haz'qá.

T'áá Wááshindoondi bikin biyi' 'éé' neishoodii 'átlchíní 'álah 'anídayíi' jíjhgíi 'éí doo dooda ha'níi da 'áldó'. 'Áko ndi ts'ídá 'éé' neishoodii bá yah 'ajijeeh yéé góne' t'áá Wááshindoondi naanish ndaat'i'ígíi ta' yíi'a'go kin biyi' yah 'ajijeehígíi doo 'álgaa dazh'dit'áah da dooleet. Hálá k'ad ha'át'íhí da Wááshindoondi naanish ndaat'i'ígíi 'éí 'alqájjí' kin bee bá haz'qá. Doo kin t'éiyá 'ákót'ée da. T'áá ha'át'íhí da Wááshindoondi bá'í nilinii chodao'íjí shíi 'ákót'é. K'ad kót'éego Wááshindoondéé' 'óltá' yinant'aí nilinii yee hooft'a' lá.

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'ándoolníi ha'níigo Wááshindoondi dah ndinibijjígíi naaltsoos bee biyaa niiltsóosgo 'áldó' t'áá 'ákót'ée dooleet.

This year Congress will again be asked for the 90 million dollars for the Navaho Program. Congress will also be asked to pass certain laws with regard to Indians. The main ones will be—

1. A law to permit the transfer of criminal jurisdiction over Indians to the States in which the Indians live. That would mean that when an Indian commits a crime he would be tried in a State court. However, before a tribe comes under state criminal law, it will have a chance to vote on the question. If it votes to continue the way it is now, it can do so. If it votes to come under the state, it can.

2. Permission will be asked of Congress to set up grazing units on Indian land, in order to protect the land by seeing that misuse does not occur.

3. Industries and business won't come into Indian territory and spend a lot of money if they can lease the land for only 5 to 10 years, as at present. So Congress will be asked to change this law, and allow 25 year leases.

4. Congress will be asked to change Indian Liquor Laws to permit Indians to buy liquor off the reservation. It is said that these laws against liquor cannot be enforced, so there's no use in having them.

## CHECKS

Wááshindoona bits'qádóó naaltsoos dootł'izhí checks daolyéhígíí danéedéehii bik'é béeso 'adaha'nílgíí yaa halne'go naaltsoos ła' bee ndanideehgo 'át'é. Díí naaltsoosígíí 'áda'ool-łjlgóó t'áá 'ałtso nizhónigo yaa halne'. Diné bikéyah biká'a'gi 'índa Naasht'ézhí bá náhás-dzooígíí biká'a'gi dóó Kiis'ánii bá náhásdzoo-ígíí biká'a'gi nda'iinihgo nahaz'ánígíí 'íiyisíí bá 'át'é nahalingo 'ályaa lá díí naaltsoosígíí. Díí naaltsoosígíí ła'go biyi'gi kóníigo saad bik'i shijaa':

"Naalyéhé yá naazdáhí dajílinii Wááshindoona bi-check haa dahanílgó ts'ídá t'áá 'áneelt'e' biká'ígíí t'áadoo bi'oh 'álnéhé t'áá bí' niljí shíj bich'j' ndajiilée dooleet. T'áá béeso 'aa yí'níil ndi t'áá 'ákót'ée dooleet. 'Índa naalyéhé t'éiyá nahidoonihgo 'ałdó' ts'ídá t'áá biká'ígíí bíighahgo diné ndi'yołnih, doodai' naalyéhé bá hooghongi baqñ háá'áa nílgégo 'ałdó' díí béeso 'áneelt'e'ígíí t'áá bíighahgo bá béeđidoodzoh. Diné bibéeso 'íliinii ts'ídá t'áá bínizinígi 'át'ego 'íidoolíi. T'áá béeso t'éiyá yókeedgo t'áá 'ákót'ée. T'óó na'iłníihgo doodai' baqñ háá'áhğajj' 'íidee'aahgo t'áá 'ákót'ée. 'Ako 'éí t'áá bí bee bíhólñíh."

'Ako ndi naalyéhé yá naazdáhí danilínii checks baa dahanílgíí ts'ídá t'áá 'ałtso diné bá 'ał'aanígií 'ádajile' dooleet. Jó 'éí doo ha'níi da. Diné t'áá 'ał'aanígií bá 'ádeesh-łiil nízingo t'áá 'ákwíidoolíi. Dooda nízingo 'ałdó' t'áá 'ákót'ée. Naalyéhé yá naazdáhí danilínii 'ałdó' 'ákót'ego bee bá haz'á.

A book entitled "Special Regulations Governing the Conduct of Trade within the Navajo, Zuni, and Hopi Indian Reservations in Arizona and New Mexico," says—"Traders must pay all government checks accepted in cash, merchandise or credit to the full value of the check presented. The acceptance of cash, merchandise, or credit for Government checks shall be at the option of the Indian in all cases."

The trader does not have to cash your check unless he wants to, but if he does he has to let you decide whether you want it in cash, merchandise or credit.

## 'ÁLCHÍNÍ 'ÍDAHOOŁAAHGI

Bilagáana Boyce wolyéego Tségháhoodzánidóó 'óltá' yinant'a'i nílinígií 'ániłigo díí k'ad 'aak'ee náhásdlíj' dóó 'inááda'iíníltá'go Arizona náhásdzooígíí biyi' da'óltá'góó díí k'ad Wááshindoona bá da'óltá'góó 'áłchíní nanitineé t'áá 'éí bik'ehgo Bilagáana da'óltá'góó 'áłchíní ndanitin dooleet hodoo'niid, níigo yaa ch'ihoní'qá lá. Doónee' ts'ídá t'áá 'íiyisíí Wááshindoona bá da'óltá'góó 'áłchíní nanitini-gi 'át'ego 'ádołníi. Dooda nízingo 'ałdó' t'áá biniit'aa'jí' 'át'ego 'ádeidoolíi. 'Ako ndi 'áłchíní 'ídaħooł'ahígíí ts'ídá t'áá 'aħħishjí. Wááshindoona bá da'óltá'góó dóó Bilagáana da'óltá'jí bíl 'ahqñ sinlii.

'Adahwiis'áágóó 'ał'qá 'ádaħoołyéego náħasdzogóó bá da'óltá' danilínii naaltsoos bá hadahinidéehgo 'éí yik'ehgo nda'nitin. Díí naaltsoosígíí bik'ehgo 'áłchíní ndanitin. T'ah nagháíí yéđéé' Utah dóó New Mexico hool-yéego náhásdzooígíí biyi' naaltsoos bik'ehgo 'áłchíní nanitini-gi ła' 'ádaalyaa. Díí naaltsoos hadahineezdee'ígíí níhi Wááshindoona bá da'óltá'í yik'ehgo nda'nitinígi ts'ídá k'as-dáq' t'áá bíl 'aħħełt'ego 'ádaalyaa lá. 'Ako 'éí 'ájí naaltsoos bik'ehgo na'nitinii hadahineezdee' yéę níhitahgóó bá da'óltá'í danilínii t'áá 'éí bik'ehgo nda'nitin hazljj'. K'ad t'éiyá Arizona biyi'jí naaltsoos bik'ehgo 'áłchíní na-nitini-gi níhitahgóó bá da'óltá'í danilínii t'áá

## BEEHAZ'ÁANII BAA HANE'

By Amos Singer  
Councilman, Advisory Committee, Dist. 1 and 2

Nihookáá' dine'é diné bi'di'níinii ch'iyáán 'índa 'éé' 'índa hooghan 'ádaat'éii díí doo t'áá géed háahgi shíj býoołkáał da dooleet.

T'áá níléi bitł'áahdidqáq' nihookáá' dine'é, diné wolyéii t'ááhágóó dah naazhjaa'go kék-dahat'jíjgo hodeeshzhiih. 'Áadóó t'áadoo le'é t'áá sáhí baa tii' doodáłgíi 'éí doodago t'áá 'ałtsogi yaa yilággo ła' dayooliígo hodeeshzhiih. 'Áko 'éidíigíí beego naakigo 'ał-kéé' haz'q' 'íiyisíí doo t'áá géed dahinágóó bíl béeđahózin. ɬahgo haz'ánígíí 'éí díí k'ad díne t'áálá'í nízínigo yee hináa dooleetlá lá. ɬahgo náhás't'ánígíí 'éí diné däh shijaa'ii t'áá yikah nílgégo yee náás yikah dooleetlá lá. K'ad t'áálá'í niidzínigo díí ch'iyáán 'índa 'éé' dóó bii' níi'oh díníchéełi t'áá géedgogo náás níhí-yoołkáał dooleetlígi doo bíighah da. 'Índa dah jizhjaa'go kék-dahojit'jíjgo náásgóó doo t'ááláhágí 'át'ego jookah da dooleet ha'át'ii da 'ał-ch'j' hótq' dóó hasht'e hósinii t'áá géedgogo.

Ha'át'ego dä neeni yidoo'aat biniiyé 'ahí-illah. K'ad díí neeni baa h'ooldee' dóó bik'ehgóó 'áda'ool'jíjlii t'áá géedgogo díí k'ad t'áálá'í jinízínigo t'áá hó dazhnízinígi 'át'ego dóó t'áá hó hání' bik'ehgo baa hazhdoonah. Beehaz'ánii hólqgogo 'éí 'ájí nízhónigo 'á-ɬah 'áhósingo 'éí doo 'ałts'qajj' jizhjéé'góó yá-át'ego baa ni'dooldah. Beehaz'ánii ha'ní-nígií 'ádingo 'éí t'áadoo le'é baa nízhdiikai yee ts'ídá t'áadoo hodina'í ndoot'ih. Háálá 'ał-ghadazh'dit'áhígíí hats'qáq' k'idoonish. K'ad t'áá 'égi 'át'ego ła' dine'é dah naazhjaa'góó beeħaz'ánii wolyéii t'áá géedgogo doodai' bee 'ádingogo 'ałgha'dit'áh wolyéhígíí hodi-doołtah.

Bik'ehgo 'áda'ool'jíjlii hólqgogo dóó diné bíl béeđahózingogo t'áá 'ałtso yik'ehgóó 'ádaat'é neheleeh, 'éí 'óolyé sha'shin beeħaz'ánii. T'áadoo le'é naat'ánii danilínii da bée-dahoozjíj dóó binaonish ch'ídaat'ihgo t'áá 'éí náás dabidínítjíj 'áko 'áadóó beeħaz'ánii danilínii diné t'áá 'ałtso bá yá'át'eeh dooleetlá yee yéeda'diitjíj, 'éí 'ákót'ego beeħaz'ánii ndahwiileeh. Beeħaz'ánii haleeh dóó kóó diné bá niilyéeh. K'ad díí kodóó bik'ehgóó 'ániit'ee dooleet. Jó 'áadi 'índa kót'jíj. 'Éí bik'ehgo diné náás jidi'ish.

Nahasdzáán biká'a' 'adahwiis'áágóó 'ał'qá diné'é dah naazhjaa'góó ts'ídá t'áá 'ałtsogo yik'ehgo yikah bá dähóló. 'Índa níléi ts'ídá haa shíj nízázéé' bitł'áahdidqáq' t'áá 'ákót'ee lágo baa dahoilne', 'áko 'éí beegogo díísh jíj-góó bik'ehgo níhá hoot'áał dooleetlá doo 'índa níhíj' hótq' i'ii 'át'ego baa ntsáhákees.

Diné kék-dahat'íinii t'áá bí bíní' bidaałt'eeé góné' beeħaz'ánii 'ádá 'ádeilne'go bik'ehgo

yik'ehgo nda'nitin dooleet. Jó 'áko k'ad kót'ego naaltsoos bik'ehgo 'áłchíní 'ídaħooł'ahígíí t'áá 'aħħełt'ego 'óltá'góó 'ałdó' t'áá 'aħħełt'é yileeh.

Dr. Boyce, Director of Navajo Schools, points out that this year the Public Schools in the State of Arizona will follow a teaching plan which is nearly the same as that which the Indian Service has followed for many years in our Indian Schools. According to this plan, they will use the same teaching methods as we do. They will also aim for the same results as we do.

The different states make a book called Course of Study, and teachers in the different state schools use this book as a guide in their work. Some time ago Utah and New Mexico started using a course of study so similar to ours that we have supplied their Course of Study Books to all our Navajo Service teachers. Now we will supply our teachers with the Arizona State Course of Study too.

## ŁÉECHQÁÍ YILDEEŁII

Colorado biyi' ɬahgo hastiin sání l'éi' dził-di t'áá sáhí bighan nílgégo yee. Siláago yah 'ada'iiniłi danilínigíí bighandi yíkai nílgégo hastiin yéę hädqáq' shíj daaztsaqá lá jiní. Biléé-chaqáq' t'óó 'ahayóo nílgégo yee. 'Áko shíj ɬéechaqáq' yéę dichin bi'níighqágo 'ałtso da-boolghal lá jiní. ɬéechaqáq' 'éí ɬahgo hoołghal wóne'é shijéé' lá jiní. 'Éí shíj daaboolghal.

Hastiin tsásk'eh yikáá' nitéhéę biyaagóó ɬéechaqáq' békági dízdiingo sinil lá jiní. 'Áko békózinge ɬéechaqáq' yildeeł biniiyé bíljj' nítléé' sha'shin hodoo'niid. Nítléé' shíj daaztsaqáq' yéę nídaaboolghal.

An old hermit died up in Colorado, and when his body was discovered it was found to have been consumed by a pack of dogs that he kept. Discovery of some 40 dog pelts under his mattress lent support to a theory that he kept the dogs to eat.

'ádá dahwéet'aahgo t'áá 'ałtso baa bíl hózhóq' ɬeh, 'áadóó náás hodilzhishgo ɬahgo 'ánda-hoo'nílgíí t'áá 'éí bik'ehgo díí beeħaz'ánii wolyéego bik'ehgo diné 'ahá dahwéet'aahii 'ałdó' ɬahgo 'ánláj. Díí k'ad Wááshindoona dóó beeħaz'ánii ha'nílgóo bik'ehgo níhá hoot'áał t'áá wóshdée' díkwiidi shíj ɬahgo 'áhóniłgíí t'áá 'éí bik'ehgo ɬahgo 'áhóniłgíí hoolzhish. 'Ałk'ídqáq' Lincoln wolyéé nílgégo yee ts'ídá t'áadoo hoot'áał dooleet, 'índa t'áá bí bíní' beeħt'ego 'ádá 'áyółzin dooleet,' ní jiní.

K'ad Naabehó diné'é niidlínii bik'ehgo 'ádá nahwiit'áa dooleetlá níhíj' beeħt'ee' 'ádá 'íilyaago yá'át'een. 'Adahwiis'áágóó, diné dah naazhjaa'góó 'ákót'ego yik'ehgo 'ádá dahwéet'aahii 'ádá neislá.

All human beings need certain things. Each individual needs food, clothing and shelter. Without these, people cannot exist.

But from the earliest times, human beings have shown a desire to live together in groups. People long ago found out that they can do things together which they cannot do alone. The result is that people have two kinds of need. One kind includes the things each individual must have in order to live. The other kind of need is that which the whole group as such requires. As we said, the individual needs food, clothing and shelter. But when a whole group of people live together, there are things the whole group itself needs.

In order to live together peacefully and satisfactorily, the group must be organized. Everyone knows that games can be played only if there are rules to follow, and only if each player follows the rules. If every player did as he pleased, the game would come to an end. For like reasons, men could not live together in a group without rules.

The rules that tell men how to behave when they live together in a group are called laws. And when men organize themselves to live in a group, they have to find some means for creating these rules, and for seeing that everyone follows them. They do this by means of government.

Since the earliest times people have lived together in groups, and have had some kind of a government to take care of their group needs. So you can see, there are governments everywhere in the world. Every man lives under a government of some kind. He is almost as used to the idea of government as he is to the air he breathes.

A man is free under any government where the law rules, and where the people themselves make the laws that govern them. No government is perfect, and all governments have to change to fit new conditions of life and new ways of thinking on the part of the people. The government of the United States is an excellent one, but it has been changing ever since it began. However, it still remains, as Abraham Lincoln said, "A government of the people, by the people, and for the people."

The Navajo people need a constitution. We are a group of people living together, and we need the same kind of rules that all other groups of people need.



habéégashii yéé t'oo haa ndahaaznii'. Méhigodéé' béeégashii ta' náneelkaad. Béégashii haa ndahaaznii' yéé 'éí 'áadéé' béeso yéé t'áadoo bihodiit'ií hach'i' ndahaasya'. Haashii néelqá' hach'i' ndahaasya', hóla. Béégashii Méhigodéé' náneelkaad yéé 'éí t'áálá'í hataastj. Kwe'é däqo da'ashchijgo biyázhí 'éí t'áálá'í nát'qá' ninádaiisla' nleigoo. Dibéhéé' 'éí Bilagáana 'adeineeskaad. Kodoo béeégashii bee ta'í 'ídlínigíí baa hanáá'ooldee'.

'Áko 'éí dísh jíjgígo biniinaa doo yá'át'éeh-gó kééhwiit'i. Biniinaq doo yá'át'éehgo 'ahá hadaoodziih 'át'éegoo hool'á dísh jíjgígo. 'Adóó wóshdée' t'áá doodahági 'át'éego 'ahaa ntsídeikees hazljj' 'akon. Nihik'éí 'ádin nahalin siljj'. 'Adóó níwohjí' háiida bee daak'éii t'áá 'altso 'ádin nahalin siljj'. 'Áko t'áá 'éí biniinaa t'áá hazhó'ó doodahági 'áda'ahiijgo 'át'é. Binaadéé' dajílínii shíj t'áá 'aanii yá'át'éehgo kéédahojit'i danihijóní. 'Éí doo 'ákót'ée da.

Lah béeégashii ndahaniihdi níyáago 'áadi Lók'a'jigaídéé' 'Éé' Neishoodii Yázhí dabijinínigíí nashídéélkid. Hái yihodeez'qago díi béeégashii bee ta'í 'ídlí ha'nínigíí baa naahkai? shidíniid.

Hóla, shí doo shiit béehéhózin da, bidíniid.

Ha'át'éegoshq' doo niit béehéhózin da? Niit béehéhózingo 'ádíní, shidíniid.

Ts'ídá t'áá 'iiyisíí ts'ídá bits'ózí ndaazt'iíjj' niit béehéhózin nisin, shiitní 'akon. 'Áko lá doo shiit béehéhózin da ni, dishní.

Walter Bitsi shíj Bilagáana da ta' yit 'ahá ndahat'áago k'ad 'éí shíj 'ádaat'i. Shí doda, díó doo shiit béehéhózin da. Doo shiit béehéhózin-íjíí biniinaa ts'ídá doo shiit 'aanii da. T'áadoo le'é bee ta'í 'ídlí wolyéii 'áda'ool'íjíjgígo doo shiit béehéhózin da. Jó 'akon kój k'ad dóola yázhí naaki ná ndii'nil lá 'akon. Hái shíj bili'go ná ndii'nil 'akon. Ts'ídá daats'í shí shil'qé ta' naa yiltjj' ndi 'áko béeso yíjí doo shaa díiñigoo bee haz'q. Béeso yíjí shíj ha'át'éego ndanideeh. 'Éí doo shiit béehéhózin da. 'Éí bqq 'ádíshní bee ta'í 'ídlí 'wolyéii 'áda'ool'íjíjlii doo shiit béehéhózin da, hodíniid.

Ts'ídá t'áá 'iiyisíí nízhónigo bee níhah dahan'go 'át'é 'adahwiis'áágoo díi Náakaii Bito' hoolyéegi kéédahohit'iíjíí. Doo 'asohodoo béezhgoó diné béeégashii yee 'dah da'ít'íjj' ha'nígo bee níhadahane'. Shág hanii 'atah 'ákónít'é hanii ni, shidíniid.

'Ádin, ts'ídá t'áá naakihí shibéégashii. Bééégashii ts'a'ii díó biyázhí ta' binááhaai nil'íjgo 'éí bólq'go t'áá 'ákódígo shibéégashii. Diné t'oo 'ahayóí ná'ázt'i' yiy'dóó ch'ídaahazná. Kóne' kéédahat'iíj' nít'ée' t'oo ch'ídaahazná. 'Áko hái béeégashii yee dah 'oot'íjj. Jó 'akon t'áadoo biníiyéhégoo béeégashii 'atah bée dah 'íit'íjj shidiní, hodishní 'akon. Ni 'atah bée shashq dah si'ánéqédáq' ts'ídá díkwiidi shíj baa nídaníiisískan díi shiná'ázt'iíjíí shá baa nídaah't'iíj níhidishníigo. Hastiin 'Adiits'a'ii yéé 'éí t'áá shq shich'iíj hanádzih nít'ée' láhda. 'Áko ndi t'ah ndi t'ááláhági 'át'éego biniinaa doo yá'áhoot'ééhgoo hoolzhish díi 'aná'ázt'iíjíí.

Aké'e'di na'iiznii' yéé shináátl na'iiznii'. Bééégashii yáázh naadiin hastqá sindáo bághíjgo dahidéé'go náhaaznii'. 'Ashdladiin díó ba'an 'ashdla' náhaaznii'. Dóola yázhí 'éí ta' ts'áadah náhaaznii'. Neeznádiin díó ba'an 'ashdladiin díó níwohdi haá' shíj bágh nda'iizljj' t'áálá'í naaziníjíí. Bééégashii ts'a'ii t'ádiin díó ba'an t'áálá'í náhaaznii'. Naaki doot'izhgo dahidéé'go sha'shin 'éí. Jó

'akon t'áá 'át'é 'ahíoltq'go 'ashdladi miil díó níwohdi bágh 'azljj'. Ts'ídá t'áadoo hodíina'i t'ah nít'ée' checks niigí hodoon'niid. Diné naaltsoos yéedadilchidgo bich'i' nda'iilyé hodoon'niid. Ni'iilyé ha'ninéé t'oo bich'i' ni' nishljjgo hodeeshzhiih. Diné ta' hatáál yis'qago bikká' adeeshwoléé t'áadoo choosh'íjíhígoo 'aadéé' t'íj' shiit dah diildloozh. Naalyéhé báhooghan góne' bina'ídée'k' idéélkid nít'ée' Walter Bitsi lá checks neiyé ni hodoon'niid. K'adéé biit dah 'adiilyeed níláhgoo, nda'azheeh biníiyé naaltsoos há 'ádaalne'go diné ta' yit deeskai shiit doon'niid. T'áá 'áko 'ákót'é dah diiyáá díó t'áá bighan góne' biit yah 'íiyá. T'áá 'áko naaltsoos shiyaa niit'q. Díi biniinaa diné naaltsoos yéedadilchid shiit'di'niigo 'aadéé' shich'i' ni' josta'.

Lá'q, jó 'ákót'éé lá. 'Áko lá díi béeégashii yáázh t'áálá'í siziníjíshq' 'éí díkwí bághílígoo náhaaznii'? díiniidgo na'ídée'k'.

Bééégashii yáázhish baa yinísh't'i, kój naaltsoos bidinílchíid, 'áko 'índa nich'i' n'deeshléél, shidoo'niid.

Jó 'áko naadiin hastqá sindáogo dahidéé' náhaaznii' shiit béehéhózin, hodíniid. Kodoo saad hazljj'.

Doo 'altso béejóníi 'át'éegoo 'ahídzíi'. T'áá 'ahéélt'éego nihizaad hólq'p' lá 'akon. Bééégashii naakiíjíí béeso tsots'ids'áadah nits'q' bidoodzo, shiit doon'niid.

'Áko lá 'éí t'áá biihah shaa nídi'niit ni, hodíniid.

Doo naa náosh'níit 'át'ée da, 'ákó'óolyéenii, nichago nikí'ádíttsxis ndi doo naa náosh'níit 'át'ée da. Doo niit 'aanii dagó 'áldó' béeégashii yíjíí níláahgoó naa ch'óolyeed, shiit doon'niid.

Doo t'áá k'ad shaa ch'élwod da, dishní. Bééégashii ndi t'áá 'ált'q' bii' danilínii bibeé'íj' diidílíd bik'i naaznii dooleetíjíí 'ádin. Shí shiit béeégashii yíjíí shiit béehéhózingo 'éí t'áá 'íidqá' biyázhí biit dédéél dooleet nít'ée. 'Áko 'éí t'áá shí nisingo da bizádígizhgo sha'álchíni t'áá shq doo'olghal dooleet nít'ée. Díi k'ad 'éí bée-dahózingií biniinaa ts'ídá doo bee níhádóhníi da. K'ad t'áá shíj 'ákót'éego ta' níhádóhníi da. T'áá bita'gi ta' diilghájíjíí ts'ídá 'ádin.

Kóní lá béeso ta' naash'á ni. Hágoshíj shighanít'ah, shiit doon'niidgo kój bikáá' 'adání biká'góó dah yiz'q.

Adóó check yéé siza'azis 'íltsooz díó bich'i' dah diiyá. T'áá 'áko nahdéé' diné shiit bich'i' hideeshcha'. Dooshq' t'áadoo k'ídish-nééh lá niizjj' go koj' shi'etsoh hahidiishghan-go baa nídisdzáhqa 'aadéé' t'ísh yiists'q'íi sizadzoolts'in. Nagháíí konibqahjj' k'asdáq' naa'ígo'. Nááshíízhnítáál nít'ée' 'éí t'oo shízhdeétáál. 'Adóó 'índa hach'i' dah diishwod díó ho'íidéél. 'Adóó t'íóó'góó ch'íhíniigíí 'éí t'íóó'di hwee nízníthaal. Hááhgóó shíj diit t'éiyá 'áhoosh'haa. Hach'é'édqá'góó hááhgóóshíj diit naashchxii'. Doo nílt'éegiish 'áhiil'íyaa. Kéyah biniinaa 'áhiil'í. Níhína'í biniinaa 'áhiil'í. Béeso biniinaa 'áhiil'í. Bééégashii biniinaa 'áhiil'í, jó 'akon.

Éí biniinaago k'ad shinant'a'í dajílínii shíká'azhdoojah. Díi 'aná'ázt'iíjíí níláahgoó kónidazhdoodlii. Ha'át'íi biniiyé 'anishljj' níigo sidá, díi Walter Bitsi wolyéii. Hái 'íljjgo 'ábiila? Shí daats'i? Naakaii Bito'gi diné kéédahat'iíni daats'i 'ádaat'i? T'áá 'aanii 'íljjgo 'áho'diilyaago 'áldó' k'ad béehéhózingo yá'át'íéh.

'Áadóó 'awáalyagoo t'ádiíyá. 'Áadi díkwíi shíj shiiská. Ndeezid díó hastqájgoó yoo-káa'lgó 'índa 'áadi 'ahaa hodoon'ni shiit doon'niid. Doo chohoo'íjíjgo hahínídzi'qé kój naal-

tsoos bikáá'go siiltsooz, shiit doon'niid.

T'áá lá 'ahéélt'é ni. Shí hanii t'éiyá 'ákót'éego sizaad. Hó 'áldó' t'áá 'ákót'éego ha-zaad. T'áá yá'át'éhégi 'áhi'dii'níigoósh 'ahii-gáq dooleet, hodishní siláago. 'Adóó t'áá'goó 'ádaa nahosisne'.

Jó 'akon 'ákót'é. Haa shíj yit'ésigo nihá baa ntsídajikees dooleet shinant'a'í dajílínii, díó shibéésh bágh dah naaznii dajílínii.

I grew up at Mexican Springs. I was born here, and here I am getting old. Some time ago, without my knowledge or presence, this land that I claim as mine became the subject of a discussion depriving me of it. In those days I seldom attended meetings, so this took place without my hearing about it.

A missionary used to hold meetings up on the mountain from Mexican Springs, and when I went there I heard about this matter of putting up a fence. A Navajo by the name of Wallace Peshlakai told me about it, and I wondered what he was talking about. I thought perhaps they are putting in a railroad track ta haul aut timber. It didn't occur to me that they meant this present fence. When they afterward explained it more fully, it developed that they meant to fence in a large area around Mexican Springs. From that time I have been in disagreement with the idea.

Before long a meeting was called here. At this meeting I was off to one side talking when Clay (?) Etsitty said, "Hey, came over here. Da your talking fram here."

So I went up there. With him as an interpreter I spoke ta the people. I said, "I am not in accord with this proposed fence." My mother, who is also Walter Bitsi's mother, said that she was also in disagreement with the fencing idea. Another waman, whom we call Road Over The Water also spoke, saying that she too was against it. So there were three of us wha spake in appasition to it.

Then they said to me, "Just exactly why are you against it, you sa and sa? This deal means a lot af money ta us."

"Well, I've got a reason," I said. "As you well know, the people who have fenced-in areas aráund here aren't very anxious to open these areas to other people. If a fence is placed here we are going ta suffer on account af it for a long time. It will be a heap of trouble. Wherever there is a fenced area, there is always trouble, because horses and cattle stray in. Lawsuits fallaw. There are people right now in jail on account af it. That's what will happen here in the future, all on account af a fence."

But the people disregarded and aut-argued me. Bennie Tohe, Frank Cadman and Tom Long all argued more convincingly than I. They worked an the women-falk, begging them ta acquiesce.

"Friends, Grandmothers, Mothers, it will be a good thing. Your sons will always have jobs here," they said imploringly. When the men gave in, I did not.

Pretty soon work began here. The next thing I saw was Herbert Barney who was working here putting rocks into the gullies. I went over ta him, and he said, "Why don't you ask far a job?"

"You will recall that I spake against this," I tald him.

As the work went an I stayed out of it for a lang time. Then ane day I went to the trading post here, and someane said, "Hey there Mr. grab an axe and get to work with it." It was almost naan when this happened. Sa I picked up an axe, and was taken to the place where the men were working. I gat to where they were busy fencing, and started ta work. So it was that I began working, and things went well. Even though the wages were small, they kept my family well fed. Sa we thought maybe it was really all right after all.

Then sheep were brought in here, and conditions became bad. At first when they brought sheep in, everything went well for awhile. At that time there was a man by the name of Henry Smith wha taak care of the sheep program. Things went smaathly far same time. During this period, each man marketed his waal individually, and everyone was tald just how many sheep he had in the band.

Then it was proposed that we trade our sheep far improved stock, at the rate of twa of ours for one of the impraved, which we did. Since that time many things have taken place. The sheep were eliminated and cattle af variaus kinds were brought in. They proposed to test the blood of the cattle, and when they had tested it they said that the cattle were not all of the same breed, sa we must sell them all. They recommended a single (uniform) breed. So the people sold their cattle. Same cattle were then driven up from Old Mexico. The people

(Continued on page 5.)

## NAAKAII BITO'GI

(CONTINUED FROM PAGE 4.)  
(HERMAN BITSI)

who sold their cattle received payment without difficulty. I don't know how much they got. They each received one head of the Mexican cattle, and when these calved in the spring, they paid back one calf. The white people drove off the sheep. That's when the Cattle Association began.

On that account we are not getting along well nowadays. For that reason we haven't had pleasant words for one another for a long time. From that time on we have entertained only ill feeling for one another. It seems as though we no longer have relatives (friends), nor even distant relatives. All on account of that we treat one another terribly. Our surrounding neighbors consider us to be well off, but they are wrong.

Once I went to a cattle sale, and there I met Chic Sandoval from Lukachukai, who asked me, "Whose idea was this Cattle Association you people have?"

"I don't know," I told him.

"Why don't you know? Sure you know. I think you must know every detail of it," he said.

"I do not know," I said. "Perhaps it was Walter Bitsi who worked this out with some white people. I didn't, and I don't know a thing about it. It is because I know nothing about it that I dislike the idea. I know nothing of the ways of associations. Now you see those two young bulls which were picked out for you (to buy). They might belong to some body. Maybe one of them is mine, but you are not going to pay me. I don't know what becomes of the money. That's what I mean by saying that I am ignorant of the ways of associations," I told him.

"People outside are saying some very flattering things about you people who live here at Mexican Springs. They say that the people here are really well to do cattlemen. I thought you were one of those," he said to me.

"No, I only have two head of cattle. I have only a cow and a yearling calf. Many people have moved out of the fenced area. So who is rich in cattle then? These people used to live in here, but they moved out. So who is rich in cattle? So there's no point in your telling me that I am a well to do cattleman," I told him.

"When you were on the Tribal Council I begged you a number of times to do something about this fence around me. Chee Dodge sometimes spoke in my favor. But this fence still remains as a nuisance," I said.

I was present at the last cattle sale. Calves brought .26 a lb. Fifty five were sold. Young bulls brought .11 a lb. These sold for upwards of \$150.00 a head. Thirty one cows were sold, and I think they brought .20 a lb. So the total was above \$5000.00. Shortly afterward it was said that the checks had come. We heard that people were making their thumb marks preliminary to receiving payment. I held back, and didn't go at once to receive payment. I wanted to help a man who was giving a sing, but I had nothing with which to help him, so I rode over here (to Mexican Springs). I asked at the trading post, and they told me that Walter Bitsi had the checks. They said that he was in the act of leaving with some men to get a hunting license. So I then went over to his home. He brought out a book, and placed it before me. Then he proceeded to explain why people were making their thumb prints before receiving their checks.

"Yeah," I said. "But how much did the calves bring per head?" I asked.

"I'm not talking about calves. Put your thumb print here so I can pay you," he told me.

"Now I know that they brought .26 a lb," I told him.

That's when the trouble began. I don't remember all the names we called each other. We were one as bad as the other.

"Seventeen dollars were deducted for the two cows you have," he told me.

"Now look here, you have to give me every bit of the proceeds," I told him.

"I can't give them (the seventeen dollars) back to you, you so and so. Even if you cry and beat yourself against the floor I can't give them back to you. And if you don't like it, get your cattle out of here," he told me.

"I don't want to take them out," I said. "You can't tell one cow from another anyway, because they're not branded. If I had been able to identify my own cow I would have caught the calf. I would have butchered it when I felt like it, and my family could have had it to eat. Since the cattle cannot be identified, we have little to do with them. Perhaps some of you know it's like that. We can't go in and get a beef."

"I have some money here. Try and get it," he said to me as he put it on the table.

I put the check in my pocket, and went for it (the money on the table). Just then he started toward me,

## NAAKAII BITO'GI BEE ŁA'I 'IDLINIGII

BY WALTER BITSIE — MEXICAN SPRINGS, N. M.

Kwá'ásiní, t'áá 'ánóltso, díí k'ad Naakaii Bito' hoolyéegi 'áhoot'eeegi bee nihíl hodeesh-nih. Naakaii Bito'gi 'iná'ázt'i'ígií Wááshindoodéé' bee hodeest'áanii 'át'é. 'Éí díí 'iná'ázt'i'ígií haa shíí néelqá' béeso bik'é niilyáago haa yidzaa 'akon. 'Aádóó ndaashnishií béeso haa shíí néelqá' bich'íj' ndahaasya'. 'Aádóó díí 'aná'ázt'i' biyi'gi 'ádahóót'íjd nilfíni doo 'áltso nihíl bééhózin da 'akon. Béésh báqñ dah naazníl dajilíni doo 'áltso hoł bééhózin da. 'Índa t'áá nihí ndi doo nihíl bééhózin da 'akon, 'ádaadzaii. Ha'át'eeegi da chahałhee-goo doo hoot'íj' da leh 'akon. 'Éí díígi 'át'é na-halingo t'óó saadígií díóó t'óó jiní jiní ha'nínigíí díí t'eyíá bee baa dahane'go 'adahwiis'á díí Naakaii Bito'gi haz'ánigíí. 'Éí shíí t'áá 'ákó-téhégo nihíl bééhózin.

'Iná'ázt'i' díóó biyi'gi dáda'deest'íin díóó kéyah hasht'eeé dahoolyaa díóó t'íj' da k'éeda-deesya'. 'Áko díí k'ad t'áá bił yá'ádaat'eeéh danilíni 'atah yaa dadeeskai 'akon. Bigha da naaz'ágqóó yee yqñh tsídadéezkéezgo, tsin k'éedadilye'góó yaa níiikai 'akon. 'Áko 'éí díísh jíj'góó diné t'a' doo bił 'adaaníigóó yá-daakti'.

'Áko 'éí k'ad naaltsoos t'áá diné'ehjí saadígií bee bik'e'eshchíjgo hahinidéhígíí 'ániid hanááníidee'ígií biká'a'gi diné t'áá kodóó da-nilíni díí ná'ázt'i'ígií doo bił 'adaaníigóó hahahaasdží'go saad bá biká'a' níi'nil lá 'akon. Hóla 'éí 'ákódajít'éhígíí. Ts'ídá 'ádahoot'eeegi doo hoł bééhózin da. 'Éí báqñ díí béégashii kóne' naakaaígíí ts'ídá 'éí t'eyíá ch'éedajit'áah 'akon.

'Iná'ázt'i' hazlíj' díóó wóshdéé' 'ádahóót'íjdii 'éí bini' 'ádaat'eeego díí k'ad díí' nááhaií dóó wóshdéé' ch'íhonish'aah.

Díí' nááhaiídqá' díí k'ad béégashii bee t'a'í 'ídlíni yee dah yikahígií bidiyyá. 'Áádóó naaltsoos bá dah díí'q t'áá bí 'ádashíñiigo. T'áá 'aaníi 'íidqá' shibéégashii 'ádin ní't'ee'. 'Áko 'éí t'áá bí béégashii t'a' shaa deist'íjgo naaltsoos bá dah díí'q. 'Éí kót'eeego bee 'atah sélíj'.

Díí' nááhaiídqá' díóó t'ah níwohdqá' 'éí Wááshindoon yá ndaalnishií bich'íj' nda'iilyéego díí k'ad shinaanish nilnígi yaa yikai. Shí baa háiyáá díóó 'éí doo bik'é shich'íj' níiilyéé-góó kóqó baa yisháát. 'Áko díí kodóó béégashii t'áá shí 'atah sétnilígií, jó 'éí baa shił hózhógo 'atah baa yisháát 'akon.

Díí béégashii yígií 'éí Bilagáana béégashii

hopping like a boxer. I thought by golly he won't get the best of me, and just as I started to throw off my coat "Wham", he hit me in the face. I nearly fell by the fireplace. He kicked at me, but just grazed me. Then I went for him and grabbed him. We struggled out through the door, and I threw him down. I really made a bloody mess of him. His dooryard was covered with gore. What we did to each other wasn't anything to be proud of. But we did it on account of our land, our (government) leaders, and our cattle.

For that reason, I wish my leaders would help me. Do away with this fence. Why does Walter Bitsi think he is the authority? Who gave him the power? Me? Or did the people who live here at Mexican Springs? If he indeed has the authority, okay then.

Then I was taken to jail, where I spent several days. I was told that the judge would hear my case on the sixth of the following month, and I was told that all the things I had said were written down against me.

We're both one as bad as the other. I'm not the only one who said those things. He did, too. We wouldn't have fought unless what we said to each other was bad," I told the policeman. And I told a lot of other things about myself.

That's the way it is. What do you government and tribal leaders think would be the best solution?

nanilt'q' bił bééhózinii deinéélt'íj'hígíí, bidił yá'át'eeéh ha'níni, jó 'éí 'ádaat'é 'akon.

Tádiin dóó ba'aan 'ashdla' góne' (1935) yihah yéedqá' béégashii bijáád danineezígíí wolyé jiní, dóó Naakaii bibeégashii wolyéhígíí kóne' 'iná'ázt'i' góne' yah 'adajiznil. 'Nt'ee'go Bilagáana dée'go deiníl'íjgo doo yá'át'eeéh da daaní. "Haa'íshq' díí béégashii yah 'adahisoonilígií 'áltso nihaa ndahóniinh," daho'doo'niid 'akon. 'Éí t'áá 'ákódadziidzaa. Bidinínáádée' béégashii yá'át'eeéhii, bitsi' ditáanii, bá naahaznii'. Kodóó 'índa béégashii bee t'a'í 'ídlí ha'nínigíí háat'i' silíj'. 'Éí díí jíj'góó yee t'a'í nilíjgo hoolzhish. K'ad díí jíj'jdi táadi neeznádiin dóó níwohdi biihahgo naakai béégashii. 'Índa bidiłgíí 'á't'eeegi náás 'áalniil. 'Índa dóola t'áá 'ákót'é 'akon. Dóola 'aláahdi da'ílínii ndahílini. 'Aak'eedqá' dóola naaki ndahaalnii'. T'áálatá'í sizinígií náhást'éidi neeznádiin dóó ba'aan tsots'iidiin dóó ba'aan 'ashdla' báqñ 'azlíj'. Jó kót'eeego béégashii yígií náás dayiníi níi' 'akon.

Jó 'ániid diné kodóó nihitahdóó béésh báqñ dah si'áni jíl'íjgo dóó t'a'í 'éí t'áá naazníl ha'nínigíí binaaltsoos 'ííl'íni jíl'íjgo díí béégashii bee t'a'í 'ídlínigíí doo hoł 'aaníigóó ch'íhozhní'qá' 'akon. 'Áko ha'át'eeego lá t'áadoo bee 'atah jíl'íni doo shił 'aaníi da jiníigo baa níjít'íj' dooleeł k'ad t'óó kót'eeego baa ntsáhákees kodóó?

'Áádóó díí naaltsoos diné bizaad bee hadahinidéhígíí t'áá 'ániidigo hadahineezdee' yéé biyi'gi Woodrow Becenti joolyéhígíí kójíníigo ch'íhozhní'qá' lá: "Kodóó 'iná'ázt'i' biyi'dóó diné ch'íneelkaad." Háí lá kodóó ch'íneelkaad lá? K'ad kodóó t'óó 'ákót'éego baa ntsáhákees. "Dibé bee t'a'í 'ídlíj' pt'ee' t'óó 'áltso nahaaznii'. Diné bidibé da'ílínii yéé t'áadoo bée da'jísnii'í dibé 'áltso ndajísnii' lá, náázh-dínií lá 'akon. 'Áko la' 'éí shí doo yishníih da. Bidibé da'atahii t'áá 'áltso bida'asníi'go shí kót'eeego shił bééhózin. "Díí 'aná'ázt'i' biyi'dóó diné ch'íneelkaad yéé 'éí t'óó'di té'íj dichin dóó t'áá 'áltsoní yik'ee ti'dahooníi'go wóné'e 'éí béégashii yee t'a'í danilíni ts'ídá t'áá yíní 'á't'eeegi da'ayá', jíniigo dó' ch'íhozhní'qá' Woodrow Becenti. Díí k'ad kót'eeego nihaa ch'íhozhní'ánígií lá 'éí 'ahéhee'gi 'ázh-díniid ni. Ná'ázt'i' biyi'gi díí k'ad ha'át'íi da nabóhonaahii, 'índa ha'át'íi da bee t'a'í 'ídlí nilíni náásgóó 'ádá ntsáhákees wolyéii, jó 'éí 'á't'eeegi daniidzin 'akon. T'áadoo le'í yá'át'eeéhgo sha'átlchíni bá séltá dooleeł daniidzinígií, jó 'éí k'ad kóne' nihibéégashii 'atah ndaakai, 'akon. 'Índa náásgóó háadi da bik'i náhwiidoot'ihii hwee 'ádingo dóó doo hajít'íj dago 'éí t'áá 'aaníi t'áá 'áltsoní bik'ee ti'hooníh 'akon. 'Áko díí k'ad kwii bee t'a'í niidlínigíí 'éí shí baa 'ahéeh nisin. Hálá 'éí náásgóó bee 'ák'i 'adoodáát'á 'éé 'akon.

'Áko díí k'ad 'akóq' 'adahwiis'áágóó kéeda-hoht'íni 'éí k'ad díí t'óó nihíl ch'ídahosé'q. 'Áko ts'ídá t'áadoo 'á't'eeéh da ndi 'á't'é 'akon.

Tségháhoodzánídi béésh báqñ dah naaz'áni 'akéé'di 'átlah silíj'éedqá' t'óó nídashíjójih 'akon. "Ba'át'e' hóló. Kéyah yee 'ádihólñíh', ha'níigo diné shaa ch'éédaht'ááh 'akon. Ha'át'eeego lá diné t'áadoo bahat'aadí ba'át'e' hólóq ndi t'óó hatah naagháa dooleeł? Jó 'á-kódaat'íi biniiyé beehaz'áanii dahóló, dóó si-láago da biniiyé dahóló. 'Índa 'awáalya da biniiyé dahóló 'akon. Ha'át'eeego lá diné ba'át'e' hólóq ndi t'óó dazhníl'íjgo hatah yigáátl (Page 6 biká'a'gi baa nááháne').

## NAAKAII BITO'GI BÉÉGASHII

(WALTER BITSI)

dooleet nisingo kodóó t'óó bee na'ák'ítséskees 'akon.

Jó 'áko ndi, 'iináhígíí t'éiyá baa ntséskees. Shidine'é t'áá 'áltso yá'át'íéehgo 'ada'ałnah dooleet nisingo díí k'ad béégashii bee ɣá'í 'ídlíni yéigo 'atah bidiishkaal 'akon. "Béégashii bee ɣá'í niidlíni yéigo 'ádaah'tíí', jó da'ahidii'ní 'akon. "Béégashii 'aláhdi 'ádaat'éii, bitsj' daditáanii, ts'ídá díí t'éiyá náás noot'íí dooleet. Háádék' da nihaa ndayiilnigho t'áá 'ákót'íé dooleet. 'Éí bqg ts'ídá bá baa 'ádaahwiilyáq dooleet,' jó da'ahidii'ní 'akon. 'Áko 'éí bik'ehgo dóola nihaa ndayiisnii' yéé bá baa 'ádaahwiilyá. ɭa' táá' nááhaiídq' dóola nihaa ndayiisnii'go 'éí t'ah ndi kqó bá baa 'ádaahwiilyá. 'Áko 'éí 'áají bibéégashii danilíni yee náás kódeidoolíí, t'áá nihí nihidine'é danilíni 'akon. Kót'íego 'át'í shidine'é 'akon.

'Áko díí yooch'íí danilíni 'éiyá bee nihaa ch'ídaahwiit'ah. T'áá hó 'ádajít'íhígíí, doo na'ák'ítsídadzilkeesii, 'índa náagsóó bee 'iiná dooleetlii doo nabik'ítsídadziłkeesii, jó 'éí 'ádajiní 'akon. Shí 'iinisingo 'éí Dewey Etsitty hodooya'go k'ad yálti'gi 'át'íego há yálti'go hadine'é bee náás jid'íéesh laanaa nisin 'akon. Woodrow Becenti hodooya'go naaltsoos hó 'ííl'íjgo dóó hó hoo'áalgo halqají 'ahidíízjí laanaa t'óó nisin. K'ad 'éí t'áá sáhí ch'íéh 'ádeiit'í nahalin. T'áá sáhí yee 'ádihólníhí shi'di'nígo biniinaa díísh jíjgóó t'óó saad shá naach'qahgo hoolzhish. K'ad shí kót'íego na'ák'ítséskeesgo 'ádishní. K'ad t'áá 'ákót'íéhé.

My friends, all of you, I now propose to tell you about the conditions at Mexican Springs. The fenced area here was a government project. It cost a great deal of money to construct, and a great deal of money went for labor. Most of us do not know just exactly what took place within this area. The Councilmen do not all know. And we ourselves do not know what took place. It is like a dark place where one cannot see. The only information people get comes through gossip. Of that fact you are probably aware.

After the fence was erected, reservoirs were built, and the land inside the area was attended to, and cottonwoods were planted. Then those who understood the motives behind the project began to practice (what was being taught to them). They considered the future of their homeland, and began to replant trees. Some men still today speak against it.

Now in a recent issue of this Navaho newspaper, articles appeared by some of the local people who are opposed to the Mexican Springs Project. That is their business. But they do not know the facts of the matter. Therefore the main bone of contention is this Cattle Association.

I'll pass over the period intervening between the present and the time when the fence was put up, and will confine myself to the past four years.

Four years ago I became a member of this Cattle Association, and became a bookkeeper for them, at their request. In fact, I had no cattle at that time, but the members gave me a cow in return for my bookkeeping. That is how I became a member.

Prior to that time there was a paid government bookkeeper. But since I took over the job, I have worked without pay. I am glad to have a part in this Cattle Association.

These cattle (raised by the Association) are of a breed similar to those raised by white stockmen.

Back in 1935, the people brought into the area some long horned, long legged cattle, and some Mexican cattle, and the white people said they were poor stock. They said, "Why don't you people sell all those cattle you've put in here?" So the people did. And the poor stock was replaced by good beef cattle. Thereafter, the Cattle Association began. It still remains, and at present we have over 300 head in the herd. And the breed is being improved. The bulls are of a good breed. We buy the best bulls. Last fall we bought two bulls. They cost us \$975.00 each. That's how we are carrying on the improvement of our stock. Recently a man from here, who is a member of the Council, and another who is the secretary of the local Chapter, and both of whom are opposed to the Cattle Association, voiced their opinions,

## NAAKAII BITO'GI 'INÁ'ÁZT'ÍGÍÍ

BY FREDA U. BITSIE — MEXICAN SPRINGS, N. M.

Kwá'ásiní, shidine'é 'adahwiis'áágoo t'áá 'ánóltso, yá'át'íéh nihidishní. Shí díí Naakaii Bito' hoolyéegi 'atah kékéhasht'íí. Kwii t'áá 'áhoołts'íísgo saad ɣa' ndeeshjih. Ts'ídá 'alqají' dooleetlígi 'éí t'áá 'ániidígo diné Woodrow Becenti wolyéii naaltsoos diné bizaad dabikáa'go hadahinidéhígíí bikáa'gi saad ɣa' nizhníja' lá yígií saad nát'q'q' ninádeesht'áát. "Díí k'ad kwii Naakaii Bito' hoolyéegi béégashii bee ɣá'í jílínígi hanant'aí t'áá hó ndajistíni 'ádin. 'índa bikéédéé' náánásdzíí, dooleetlii 'ádin. 'índa naaltsoos 'ííl'íni t'áá hó hazhó'ó ndajistíni 'ádin," jiníigo ha-joodzíí' lá yígií 'éí 'ááldishní. K'ad t'áá shíí 'aaní hódéé' 'ákót'íego baa ntsídajikees. Jó doo hoł'adaanínígií, bee nihitah dajíl'íí 'ád'íígií, 'éí shíí t'áá 'aaní doo dajiniihgóó naaltsoos yaa 'áhályáq dooleetlii niiltj. 'Alqají' si-zjí dooleetlii dó' 'ádin dajiní 'akon. 'Éí t'áá hó-lóogo 'ád'í. Náabíkéédéé' sizínígií dó' t'áá hóló. Kóhoot'íédáq' haa'íshq' 'alqají' sizíníi dóó bikéédéé' yígií dóó naaltsoos 'ííl'íni ninádadii'nił dadii'nił biniiyé díkwiidi shíí 'álah nísiidlíí'. Ndi ts'ídá t'áá 'álah néiidleeh bi-k'eh, k'ad béésh bqgah dah si'áni nihá jílínígií Dewey Etsitty ho'di'nínígií, ts'ídá t'áá hó da

We cannot understand why a man who is not even a member of the Association should express himself in opposition to it.

In a recent issue of this Navaho newspaper, Woodrow Becenti expressed himself as follows:—"The people were driven out of this fenced area." Who was driven out? That's what we wonder. He went on to say, "They started a sheep association, and the sheep were sold without the knowledge of all the owners." I haven't heard about that. As far as I know they were all notified. Woodrow Becenti goes on to say, "The people who were driven out of this area are on the outside suffering from hunger, poverty and what not, while the members of the Cattle Association have plenty to eat." Thanks for bringing these points up. What is being tried out in this enclosure, and through the medium of an association, is something worthwhile. We are thinking of the future of our children in connection with this cattle venture. If you have no thought for the future, and if you put nothing aside for time of need, you will suffer for sure. So I am thankful for this Cattle Association. That's a livelihood for the future.

I am bringing out these points for you who live in various places. There's no harm in it.

The last time they had a Council meeting at Window Rock, my name was mentioned time after time. People said, "He's got something up his sleeve. He has taken control of the land." How can they tolerate the continued presence of a man who is a known crook? There are laws to deal with such people, and that is the purpose of policemen and jails. As I consider my own position, I ask how can they let a man like that go free if he is indeed a crook.

However, I am principally concerned with questions of livelihood. I am a strong supporter of this Cattle Association, because I want my people to have a good living. We exhort one another to greater effort for the Cattle Association, and we say among ourselves, "We will raise the best breed of cattle, and if anyone wants to buy them from us, we have them available. For that reason we'll be careful with our breeding." For that reason we are still caring for some of the bulls we sold three years ago. Navaho people who buy bulls from us can improve their stock thereby.

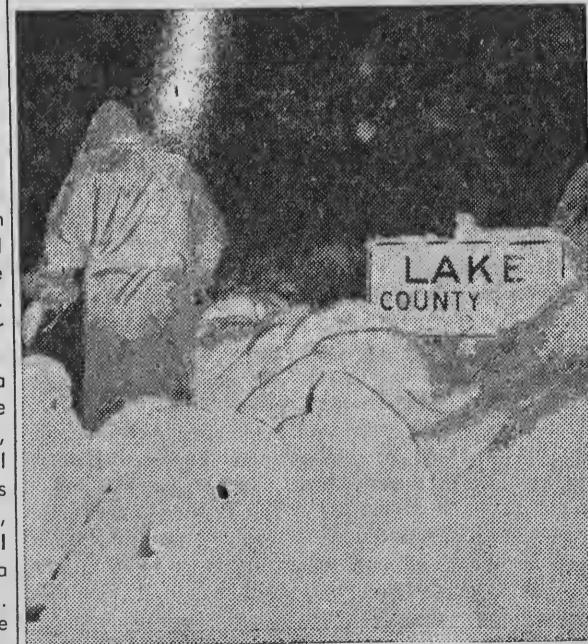
We are described only by lies. People without a thought for their own condition nor their own future are the ones who say those things about us. As I think of it, I wish Dewey Etsitty would join us and, speaking for all the people, lead us forward (i.e. I wish he would join us and use the energy he now expends talking against us, for the benefit and progress of all the people.) And I wish Woodrow Becenti would become a secretary and a leader for all of the people (instead of for just a faction). Working alone, we of the Cattle Association seem to be the only ones (striving for unification and collaboration), but we're not making much headway. This business of saying that I am trying to take over the whole thing is pure fabrication. This is my position in this matter.

yéé 'áají' 'anáhojidleehgo, "Béégashii bee ɣá'í nohlínígií doo shíí 'aaní da, t'áá 'íiyisíí doo nisin da. Nihits'q' ch'íbízhdeeshtał," jiníigo biniinaa doo hazhó'ó nihinant'aí ɣa' nináda-níi'nił da 'akon. T'áá shíí 'aaní béégashii yee ɣá'í níliini binant'aí 'ádingo baa ntsídajikees. Nihí 'ádaniidzingo t'éiyá t'áá háiida 'atah nilíí shíí t'áá 'áltso bizaad 'ííl'íjgo baa ntsídajikees. 'Áko t'áá 'áltso yinant'aí nilííjgo 'ád'í 'akon. 'Áadóó t'áá 'éí be'iina' 'ádayiila doo ɣa' yee dahideeznaad, 'akon. Bits'q'ádóó béeso 'aa dahinidéehii chodayool'í 'akon. 'Ei-díigíí bqgah doo yideidóchííd 'ád'íee da 'akon. Nihinant'aí dajíl'íni t'áá 'aaní ha'át'íi da bee 'iiná yá'át'íéeh kqó nihá nináádajisdláago shíí t'éiyá t'áá haa 'ád'í. Bich'íj' nínááadooyisii t'áá 'ádingoó t'óó dooda ha'níigo 'éí doo yideidóchííd 'ád'íee da. Jó kót'íego 'ád'í.

Díí k'ad kwii Naakaii Bito' hoolyéegi nihinant'aí dajíl'ígi yá'át'íéehgo nihá ndahoji-áago, "Kó la' 'ánaánát'í, shidine'é, kwii la' doo 'ákót'íee da, sha'áłchíní," danihijinígo nihá dahoji'ahgo yá'át'íéeh lqá. K'ad 'éí t'óó ts'ídá t'áadoo biniinaa 'ahínił'oh dajógal 'á-t'íi biniinaa 'ahínił'oh deiigal nahalingo 'ániit'í 'akon. Nihí kodóó ɣa' nisiiidzí 'éí doo 'ádaniit'íee da. Shí doo 'ániht'íee da 'akon. Ts'ídá níl'íi 'áłchíní yázhí dóó níl'íi haastih nínaeel'qají' ts'ídá t'áá 'áltso shíí baa hojoo-báí 'akon. Ts'ídá t'áá 'íiyisíí 'ajit'íjgo, habéeso hólóogo ts'ídá t'áá hózhnizinjí diné bíká 'ajolyeed laanaa nisin tèh 'akon. Shí kó-nísh'tíi 'ániht'í 'akon. Ha'át'íi lá díí kwii nihinant'aí dajíl'íni doo 'ákót'íego ntsídajikees da lá. 'íl'í 'aa hojoobáí wolyéii doo baa ntsídajikees da lá 'akon. Díí k'ad Dewey Etsitty joolyéego béésh bqgah dah si'áni nihá jílínígií 'áhodishní 'akon. T'ah nahdék' béésh bqgah dah naaznilí 'atah jíl'íí 'ád'í, Herman Bitsie joolyéii, 'éí 'áhodishní 'akon. 'índa táá naaznilí bá naaltsoos 'ííl'íni jílínígií Woodrow Becenti ho'di'nínígií 'áhodishní nisingo 'ádishní 'akon.

'Áltah 'áásíjíkóó, t'áá shqodí, t'áadoo ha'á-t'íego da nihaa deinóht'íni. T'áadoo niha'á-t'íe' nihá 'ádaahłéé. Diné bik'eezhdiniihgo t'áá níi'qadi baa yizhníjgo doo yá'át'íéeh da 'akon. Hats'q'ádóó 'aseezí hidit'éhígíí doo yá'áshó 'í'ooliit dago 'ád'í. 'Éí bqg ha'át'íego lá yá'át'íéehgo kékéhasht'íí dooleet lá níi'qadi baa náháne'.

(Page 7 bikáa'gi baa náháne'.)



California haolyéedi tahta doa nádadzas da níi'qadi daadzaaz ha'niiga baa dahane'. Kwii be'elyaa'gííjíí bigadta' biihahgo yidzaazgo be'elyaa jiní.

sin tēh 'akon. T'áá daats'í shí t'éiyá 'ákwíini-sin tēh 'akon.

Nihinant'aí dajilinéé la' t'áá 'ájíltso nihits'ájí dajilí 'íljjgo baa ntsáhákees kodóó. Díí k'ad t'áá díkwíniilt'éhé da'ahíniíta' nahalin-ígi, 'éí la' t'éiyá ch'éeh náás kódeiit'í 'íljjgo baa ntsáhákees kodóó. Díí k'ad kóniit'éego 'ániit'í.

"Béégaashii bee lá'í 'ídlí yoolyéii doo shiit' aaníi da, doo nisin da. Nílááhgoo ch'íhidool-ghqátl. Ch'íheelghango t'éiyá yá'át'éeh dooleet," dajinínígi 'éí shí doo shiit' yá'át'éeh da. Béégaashii la' bee iináanii 'áte nisin. T'óó baa ntséskesgo 'ákót'í 'akon.

"Naakaii Bito' hoolyéego haz'qá dóó bits'á hon'qádée' dine'é danilinii la' t'éiyá biniinaa doo yá'áhoot'éeh da. T'l'óó'déé' danilíi ndi ná'ázt'i góne' béégaashii 'atah neisnil,' dajiníigo yádajílti'ígi dó' shí doo shiit' aaníi da. Ts'í-dá ga' t'áá 'áltso bá 'áteego baa ntsáhákees. "Díí t'áá kóó kéedahwiit'íi ndi doo nihit' ólta' da. Nihilááhgoo t'éiyá diné bich'íi baa hadlee,' dajinínígi 'éí ts'ídá 'alqájíi' ch'éeh 'á-daho'dool'íi. "Haa'í yee' díí bínítááh, ch'éeh daho'di'nigo hoolzhish.

Doo dazhnízinígi báqgogo bini' t'l'óó'déé' danilinii yee nihidiikááh jó kónáánádzaa.

Ha'át'íi da bee 'atah jílíi ní'ee'go t'áá hó hání' bik'ehgo bits'ázhnýáagoósh nát'qá' bee 'ízhneedljjgo bee' iináázhdígo dooleet. T'áado do le'é doo hóh' aaníi dago lá' ałdó' bits'á jígháah ni. Bits'ájíghááh dóó 'éí ha'át'íi da t'áá hóh' yá'át'éeh shíi baa nínáázhdiidááh. 'Ats'ázhnýáá dó' yooch'íid bee 'ak'eh dideesh-dleeet jinízingo bínáázhdígo dooleet. 'Éí doo yá'át'éeh da 'akon.

T'áá 'áhoodzaagóó 'aseez' 'ádeesh'íi, dóó bít' kééhasht'íni t'áá 'áhoodzaagóó hashne' dooleet, 'éí shí doo nisin da 'akon. Wooth'íid lá bee 'ak'eh dideeshdleeet ni doo nisin da 'akon. Hálá nashidi'neestqá'dqá' 'bít' kééhó-tíni t'áá ni 'ídíi'ni'nínígi 'íiñi'níi dooleet,' ha'níigo nashidi'neestqá'. 'Éí díish jíjgo k'ad t'áá 'ákót'íego bik'eh yisháátl nisin. 'Áltah 'áásijjóo ts'ídá t'áá 'ánołtso 'ánihidishn'í 'akon.

T'ah nahdée' díí 'aná'ázt'i' góne' kéedahojit'íi ní'ee'ii dibé 'ahiih nádhizhniłka'go t'áá t'a' bish'ígo baa 'alnáájioojahgo ndazhnił-kaad tēh ní'ee'. 'Áko t'áá 'aaníi hó böhnee-dljjgo hó baa 'áháyqá ní'ee' 'íidqá'. K'ad ndi t'áá 'ákót'íego nahalingo t'íigíi chodao'í danilinii kóné' t'áá bee hóh' haz'qá. K'ad t'a' ná'ázt'i' góne' ndaakaigo 'áte 'akon.

Haashq' yit'í, háadi da ná'ookqah yii'a'go, diné k'é nádhidoo'niidgo, hazzhóó nahat'á t'áá'ázt'i' 'ánalyaago, nihinant'aí Dewey Etsitty yá'át'éehgo nihá hozhdeez'qágo k'ad yá'át'éeh lág. Baa lá nihit' dahózhqó dooleet ni. Jósha'áltchíni danohljjgo nihaa ntséskes nihijiní. K'ad yá'át'éehgo ha'áltchíni daniidljjgo lá yá'át'éeh ni. T'áado t'a' nahdi jóníní. T'áado t'a' nahdi binahat'a' nabíijíltaał. Kó-t'íego yá'át'éeh nisin shidine'é 'akon.

Naakaii Bito' hoolyéegi t'áá 'áltsoní báqhági 'ádaat'íi bít' 'aná'ázt'i' dajiníi ndi t'áá kwii nihinant'aí dajilinígi ts'ídá hó 'atł'áhí 'áda-hojuilaas nisin. Kóhoot'íedqá' t'áá naaznili hánínígi nínádasii'nilgo Herman Bitsie dóó Fred Etsitty dóó Woodrow Becenti nínáhó'dee'-nil. Herman Bitsie 'alqájíi'; Fred Etsitty náá'ákéé' góne'; Woodrow Becenti 'éí naaltsoos 'íiñi'ní 'áho'diiyaa. Díí k'ad kó-t'íego 'áltchí' nínizhnídee'. 'Aadéé' yá'át'éehgo nihinant'aí nihá dahodoo'áál lá ch'éeh 'íljjgo wónáásdóó t'óó 'ált's'á'íldee'. Łahjí naaki dínéezdee'.

Herman Bitsie dóó Woodrow Becenti bít' ats'á-jízh'ázh 'akon. Łahjí 'éí t'áá'á siljj'. 'Éí Fred Etsitty. 'Éí béégaashii bee lá'í 'ídlí hánínígi baa 'ajítahgo 'ákóhóó'íi 'akon.

Díí k'ad kóhoot'íedqá' nínáhó'dee'nil dóó 'áadóó saad nichxq'í hazljj' nisin. Níwohdqá' 'éí diné doo ts'ídá hán'áhí 'ídlí hánínígi da ní'ee' 'akon. Dewey Etsitty ho'di'nínígi dó' 'ájíj Herman Bitsie dóó Woodrow Becenti dolyéii bít' da'ahijótq' 'akon. Díí 'ááldishn'í nihinant'aí dajilinii ts'ídá t'áá hó 'atł'áhí 'á-dahojuilaago biniinaa doo hats'íid da 'akon.

Dewey Etsitty, béésh báqh dah si'ání jílinígi 'éí hwe'esdzáán béégaashii naaki 'atah yisnil, béégaashii bee lá'í 'ídlí hánínígi bitahgi. 'Áko 'éí bits'áq' doo hóh' 'aaníi da.

Díí béégaashii bee lá'í 'ídlí hánínígi biniinaa doo hats'íid da hán'í 'akon. Dóó yiniinaa diné 'áłzadadziilts'ingo díi ndeisas dajinínígi 'éí t'áá 'aaníi 'áhóót'íi. 'Éí díí t'áá nihí nihighan góne' 'áhóót'íi. 'Áko 'éidígi'í nihinant'aí dajilinii 'Níweh; dóó 'ál'íi da. Hazzhóó kéé-dahoht'íi' dajiníigo hadine'é bá náás dajikáahgoósh 'ákót'íe dooleet. 'Áadóó díí nihinant'aí dajilinígi t'áadoo 'éé'l'íjgo 'ádajit'í 'akon. Diné béégaashii yee lá'í nílinii t'áadoo le'é nayik'í yádadootih yiniiyé 'áłah yileeh yéegi jó hóh' da hádée' shíi béésh báqh dah naaz'áni danilinii 'áłah 'ádajíi'íj. Łah 'ákódadziidzaa kwii 'áłah siidlii'go 'akon. T'áá hó dazhnízinígi 'áteego hadajiisdzíi' dóó t'áá biláhjíi' díí Woodrow Becenti, t'a' naaznili bá naaltsoos 'íiñi'ní jílinígi hajoodzíi'go "K'ad kóó nihinant'aí t'a' nihaa yíkai. Haa'í shá' k'ad 'ak'óó bináátl 'álk'iohjeeh. Nihináátl 'álk'iohjeeh," jidíniid 'akon. 'Áko 'éí 'ákódaat'íhígi shíi doo shiit' 'aaníi da. Doo 'áhá-níi da dóó doo 'ál'íi da nisin shíi. Diné bít' kéé-hojit'íinii bá jízjígo diné 'ákót'íego 'áłch'íi yil'áago daats'í yá'át'éeh? 'Áko 'ádaahwiis'áágóó háadi nihinant'aí t'a' 'akót'íego diné 'áłch'íi yil'áago nihá sızí 'akon. Hái shíi 'ákót'íego nihinant'aí diné 'áłch'íi yil'áago nihit' yá'át'éeh 'akon.

'Aadóó hodeeshzhiihí ts'ídá t'áadoo nízaad nihoolzhishí, "Nihináátl 'álk'iohjeeh," jiníigo diné bá 'ashja' jiilaago hajoodzíi'go t'áá hóh' 'aají bít' ats'ájízh'ázh'héé jíjéé' 'éí t'áá 'éidígi'í díí diné bít' naash'aashígi'í béégaashii yee lá'í danilinii bik'íjilwod naaltsoos yáh yoo'áálgó biniinaa. 'Áko diné 'áłch'íi yil'áhígi'í doo yá'át'éeh da lá nisin. 'Áko t'áá hó 'ádajit'í nisin díí nihinant'aí dajilinígi. 'Éí 'ááldishn'í nihinant'aí dajilinii ts'ídá t'áá hó 'atł'áhí 'áda-hojile'.

Díí béégaashii yígi'í ts'ídá bá hodoonihgo bá yáti' 'akon. "Bidee' dahólóni'í hóhjí shíi bee 'ats'áñóhkááh,' danihijinígi'í t'áadoo 'ádaníhijiníni dooleet. Házha' bidee' hólóni'í doo yinízin da? T'áá 'áltso yinízin. T'l'ízí bidee' dahólqó ndi t'áá 'áltso yinízin. Hálá 'éí 'atsj' 'áte' 'akon. 'Índa t'áá 'éí bibe'ígi'í choo'í 'akon. 'Ákoshq' ha'átl'íego bidee' dahólóni'í t'áá sahdii nabédzil 'éí yá'át'éeh hán'íi dooleet. T'áá t'a' iiyisíi t'áá doo bidaq-t'íego góne' t'íeyá nihá hadajiidzih nisin. 'Éísh bee 'ak'eh hodidoodleet.

Diné háiida doo t'a' bít'ee dinishniihgó 'á-dishn'í. Ts'ídá t'áá 'áltso kwá'ásiní wósh'ní. Kó-t'íego 'ánihsht'íe, shidine'é 'akon. 'Éí báq ts'ídá t'áá 'íiyisíi yá'át'éehgo nihinant'aí nihá dawhée'ahgo dóó t'áadoo hán'áhí 'áteego da 'áłch'íi ntsáhákeesi hazzhóó 'ahiih néiikaigo yá'át'éehgo nahat'á t'áá'ázt'i' nádeezt'i'go k'ad 'éí lá yá'át'éeh ni. Shíi ts'ídá shiit' yá'át'éeh 'ákót'íego.

Shinant'aí danohljinii 'adahwiis'áágóó 'íni-

da shidine'é t'áá 'ánołtso 'adahwiis'áágóó díí naaltsoos dayínółta'íi díí k'ad kwii bít'ee cha-nihighánígi'í hazzhóó nihá nabik'ítsidaakées. Haa yit'íego 'ályaa yá'át'éeh dooleet. 'Éí nihá baa ntsídaahkees. K'ad t'áá 'ákódí.

My friends, my people everywhere, greetings to you. I am one of the residents of Mexican Springs. I am going to put down a few words here.

First of all, I'll answer what Woodrow Becenti said in a recent issue of the Navaho language newspaper, when he stated that, "The members of the Cattle Association here at Mexican Springs do not even have an elected President, and no Vice President, and no Secretary." It may be that that is their viewpoint. It may be that those who are against us, and those who were formerly members, may think that we have no leaders. They say that we have no President. But we do have one. And we have a Vice President, and a Secretary. But whenever we hold meetings, Dewey Etsitty turns up and says, "This Cattle Association of yours is something that I oppose, I am really against it, and I intend to kick it out." This keeps us from choosing our leaders. It is probably true that they think the Cattle Association is leaderless. We work on the premise that all members of the Association have a voice in its affairs. So anyone (who is a member) can become the head of the Association. Some of the members have made cattle raising their principal occupation. They depend upon their income from it. Therefore, they do not want to give it up. If our leaders can substitute some other source of livelihood, they might succeed (in doing away with the Cattle Association). They can not give it up without a substitute.

If our leaders here at Mexican Springs lead us wisely and say, "There's what you ought to do; here's what you shouldn't do, my children," then that will be fine. But since they do not tell us what is right and what is wrong, there is now something that stands between us all in our relationship with one another. Some of us are not this way (i.e. hateful toward one another). I am not. I am sympathetic with all, from the little children to the old folks. I often wish a person could be rich — could have enough money to help everyone who is in need. That is the kind of person I am. Why don't our leaders here feel likewise? They have not a sympathetic thought. I am now referring to Dewey Etsitty, and to Herman Bitsie, the latter a former Councilman; and to Woodrow Becenti, Secretary of the Chapter.

Friends, please, do not malign us. Don't make up stories saying we are crooked. It's not good when one person dislikes another and talks about him behind his back. It will get back to him with unpleasant results. I wonder how we can ever get back to a peaceful existence? Perhaps I am the only one who concerns himself with these thoughts.

We feel that those who were our leaders have all turned against us. We feel that it is just our small group here that is striving to get ahead.

I don't like it when people say, "I am opposed to this Cattle Association. I don't want it. Throw it out!" I think it is a way of livelihood based on cattle. That is how I think of it.

I also do not like it when people say, "People who live away from Mexican Springs are coming in here to cause us trouble. Even though they are outsiders, they put their cattle in there." This project is for everyone, the way we think of it. They say, "Those of us who really live here do not count; only the people from afar off count." Those people who say that are the ones who had the first chance to join the Association. For a long time they have been invited to give it a try. Since these people didn't want to join, we invited other people to come in and join us.

If you voluntarily separate yourself from an organization, it's not right that you devote all your energies to tearing it down. If you do not like the way it is being conducted you have a right to leave it. If you leave it because you do not like it, turn to something more to your liking. It is not right when you leave it, and then try to tear it apart by slander.

One thing I would never do is to carry gossip and make up lies about my neighbors. I would never try to destroy anything by lies. Because when I was taught, I was taught to "Love thy neighbor as thyself." And to this day I follow that rule. My friends, I say this to all of you.

Some time ago the inhabitants of this area consolidated their sheep in a single herd, and took turns herding them. At that time they were really interested in them, and took good care of them. Even now everyone makes use of the area in this way in connection with their horses.

(Continued on page 9)

# BILÍJÍ' LIZHINII YÉ

BY HOWARD GORMAN — GANADO, ARIZONA

'Ałk'idáq' hastóí níléí t'áadoo le'égoo ndahalne' t'eh ní't'éé'. Tsítkéí da t'áadoo le'égoo yił ndahalne'go t'áá 'éí yee ndeini-tin t'eh ní't'éé'. Dahooghangoo naaki, t'áá da' ndabiilkááhdéé' ndahashzhiih. "Kót'éego kékédaahwiit'íjí ní't'éé"; kót'éego ndeiiikai ní't'éé'; dóó kót'éego da'iiná," jó daaníigo tsítkéí ndeini-tin t'eh ní't'éé'. 'Inda 'asdzáníjí da 'ałdó' ch'ikéi yich'íj' yádaaltsi' t'eh ní't'éé'.

'Akohgo shimá sání ní't'éé' ts'ídá t'áá 'iyyisíi diné hayóii nílji dooleet shiñníigo 'ahbíinidáq' da náashidiit' eehgo dághánidishwo' t'eh ní't'éé'.

Łah na'nishkaadgo hooghangi nánísdzázá ní't'éé', shicheii Hastiin 'Adilohii wolyéé ní't'éé' hooghangi sidáá lágó nánísdzázá. T'áá 'eidi Bis 'íj'ahí nahós'a'gi tádighááh ní't'éé'. Hastóí 'ayói 'át'éii 'óolyéé ní't'éé' Hastiin 'Adilohii yéé.

T'ah ní't'éé' sidáá lágó nánísdzázá. T'áá 'áko dibé t'a' bá bił niidéél. Dóó dibé t'a' bá seesyíj. 'Aadóó 'átsqáq' níléí ts'ídá neesk'ah léi' bá didoot'q. Shí t'éiyá níléí 'ach'íi' da 'ádaat'éhígíi shá niheezt'é. 'Áko 'ákwii saad hoséltíjí, dóó t'áá býyo ndiichxó'.

"Ha'át'éegosq' doo nazh'niłkaadgóo ts'ídá 'atsj' 'agháadi 'át'éii há yit'ees dooleet? 'Shígo la' 'átsqáq' yishghał dooleet yéen'. Hógo 'ach'íi' jiyáq dooleet yéen', dishníigo saad hoséltíjí' 'akon.

'Áko naashchxó'go biniinaa t'áadoo 'iyyáq' da. Bí t'éiyá háhgóóshíj 'oolghálíi' nahgóó tséde sití.

'Áko 'íj'íqago hózhó yílhéelgo yah 'anáásdzázá, dóó 'iideesh-hosh nisingo nétíjí ní't'éé' shimá sání yéé náshizhdiit'e'.

"Kodóó nídaah, shiyázh. Nicheii t'áadoo le'égoo nihit' nahodoonlih. Hazhó'ó yísiniłts'áq', shizhdíniid.

"Níléí Tsé Łichíí' Dah 'Azkání hoolyéedi 'ałk'íididáq' naat'áanii ch'íheelghan. 'Aadóó diné t'a' Bilíjí' Łizhinii wolyéé ní't'éé', 'éí dó' naazhchxó'. T'áá 'éí Ná'ál'ahí Ni'dódlohi wol yéé ní't'éé' 'ałdó', níigo Hastiin hahoolne'. 'Aniidi 'áhóót'íjíd nahalingo yaa halne'. Kót'éego hayílt'i:

"Na'ashó'ii To'í hoolyéegi chaha'oh sétíjí ní't'éé' diné t'a' t'íjí bił yílwod. "Haa lá 'áhánéeh, níláahdi Tsé Łichíí' Dah 'Azkání hoolyéedi naat'áanii ch'ídayiisxan. Bilíjí' Łizhinii wolyéii, Ná'ál'ahí Ni'dódlohi wolyéii, naachxó', kót'éego shił ch'íhoo-t'qá', ní.

"Líjí' nahgóó na'akchozh ní't'éé' néiiltsoodii' bik'i dah 'asénil. Dóó bee'eldqoh 'ahqah dan'áa t'ehgíi' 'ádqah dah sistá. Bee'eldqoh yázhí dó' t'a' 'ádqah dah sistá. Bee'eldqoh bik'a' dó' t'óó 'ahayóí héét 'ishlaago shikéé' bísélt'ó. 'Aadóó níléí Tsé Sitlé'é góyaa níyá."

"Diné baa dadzólníni t'a' 'ałyóí bidiishááh. Hánáyee' t'a' shidoohááh. Níléidi Hastiin Bilíjí' Łizhinii wolyéii naachxó' lá dishníigo diné bitah yishááłgo diné t'áá 'ałtsó ní' hodiiz'q. T'áá 'áko ndi ts'ídá t'áá yishááł yishááł. T'ah ní't'éé' Ch'ínlíjí dóó Siláago 'Ałts'íisí dabijiníngi, Táchii'niil nilíníngi (k'ad 'éí bi'niitih) t'ah ní't'éé' 'ayói 'átlé tsítkéítsoh nilíjgo, baa dzólníigo bił 'ałk'íniht'áázh,' jiní.

"Hastiin Bilíjí' Łizhinii wolyéii naachxó' jiní. Shidiinááh daatsí 'ákóq? Naat'áanii ch'ídayiisxan jiní. Kót'éego hane' shaa yít'qago 'éí biniiyé yishááł. Kót'éego bich'íj' haasdzií',"

ní 'akon.

"Haashq' yit'é. Nidideeshááł lágó. Yiit'ash lá dooleet ni', níigo bee'eldqoh 'ádqah dah yistáq' dóó bił dah dii'áázh jiní.

Tséyi' góne' haa'í shíjí Nidishchíi Haneez'á hoolyé, 'ákwe'é t'éiyá hahazt'i'go 'ákódeq bił hashé'áázh jiní.' "Dóó níléí Lók'a'jígai góne' dóó níléí níwohjí' dził bigháq' hashiit'áázh,' jiní. "K'aabizhii bik'íjí' bidah 'adeetiin, 'áají' hashiit'áázh,' jiní. "Líjí' t'éiyá bee ha'atiin 'íidáq'. 'Ákwii 'íidáq' 'eii 'ílígíi bee 'iná'ázt'i'go tsin dáñdí'niłgo bighá'átiin léi'gi niit'áázh,' jiní.

"Aq 'ázhdoollítl biniiyé bidajíiyá jiní. Siláago 'Ałts'íisí ho'di'nínígi. 'Áko dii t'áá 'ałtsodéé' na'oolni jiní. T'áá da'nílch'ishidéé' 'ayahoolni jiní. Tsin dádinínilígi 'aqzhdeenítl biniiyé t'íjí' bik'i bidajíiyá dóó ts'ídá tsin t'a' dziiltsoodgo hayaadóó gałbáhí haalwod jiní. Siláago 'Ałts'íisí ho'di'nínéé t'óó báhádzidgo tsidoolyizgo k'asdáq' t'áá 'áají' nad'íigo'."

"Aadóó níwohjí' níléí dah náadiit'áazhgo hádóó shíjí ts'ídá 'alánahóó'áá léi' dóó hashiit'áazhgo níléí nihidáahdi hááhgóó shíjí t'óó 'ayóigo deezlá baa na'aldeeh jiní. Diné 'ádaat'í jiní. Líjí' doo yik'i dah sidáhí da nahalingo t'íjí' yooshk'iizh dah naazt'íjgo t'íjí' bił ch'éédaalwo' jiní. 'Aadóó háí shíjí 'iyyisí 'át'éego deezlá baa na'aldeeh jiní. 'Áko níléí 'aghá náhaz'áágóó t'a' t'íjí' bił dah naazjí jiní. 'Eí shíjí hada'dées'íjí' yiniiyé. 'Áko ha'át'éego shíjí t'áadoo hadanihizhdees'íjí' hoł ch'íniit'áázh,' jiní.

"Aadóó níléí Hastiin Bilíjí' Łizhinii bighan léi'gi niit'áázh jiní. T'óó 'ahayóí baa 'álah 'íl'íjí lá jiní. 'Ákwii niit'áazhgo hooghan nitsaa si'qáq léi' biyi' góne' Bilíjí' Łizhinii hááhgóó shíjí, 'íshjáq' kót'ée dooleet. Kót'éego 'ak'eh dadidiidleet, níigo yálti' yiits'a,' jiní.

"Aadóó shíjí díi niit'ázhígíi bee bił hóone'. 'Ha'át'íi yee' doo yálti' shíjí nihaa ní'ázhéii. Wóshdék' hágó bidohní kóneé, hí jiní. T'áá 'áko wóne'é yah 'iit'áázh,' jiní.

"Bilíjí' Łizhinii yinílyéii, Ná'ál'ahí Ni'dódlohi ni'di'nínii, 'ayóo 'át'éego naa hane'. Hágó, 'aadéé' sitsii' ha'yaago 'a-shílneeh, bidíniid.' ('Eí shíjí Hastiin 'Adilohii yéé 'ání.)

"Haháá, nánésyiz la', ní jiní Bilíjí' Łizhinii yéé.

"Aadóó diné 'álah nilíjgo yich'íj' yálti' yéé ts'ídá t'áá 'át'é bił hahodítláád jiní. 'Akódidíniit' lá danidii'ní ni. T'áá lá 'íidáq' néedasiilkáa' ni. Náníldzid ndi lá 'ánít'í ni. Jó 'akon t'áá diné t'a' nich'íj' haadzíi'go nánésyiz diní, 'dabiñi jiní diné 'álah 'áyiila yéé."

"Aadóó Bilíjí' Łizhinii yéé ts'ídá t'áá shí nisinígi 'áhodíi-niid,' jiní shicheii yéé.

"Áko dii na'achxó'igíi ts'ídá doo 'ál'íjí da. Kojí níléí Tó Naneesdizí hoolyéedi Tádídíni joolyéé ní't'éé' t'áadoo biniiyé-hégóó níjizhchxó'. 'Inda nagháíi T'áá Bíich'íjíi hoolyééjí Ba'álílii wolyéé ní't'éé' naazhchxó'. 'Inda Dziłk'i Hózhóníjí Hastiin Bishoshí wolyéé ní't'éé' naazhchxó'. Díi ts'ídá t'áadoo nádásdlí'í da. T'áá hó t'óó 'áklíjí' dahojołchíjí. Jó 'akon, doo níjichxó' da, she'awéé'. Ts'ídá doo 'ál'íjí da. Dóó ts'ídá t'áadoo bee nídidílélí da, shiñníigo shicheii ní't'éé' shił nahasne', dóó t'áá yiláhjí' shich'íj' yáálti'. Díi k'ad ts'ídá nízhóniigo bénáshniih.

nounced to me," said my grandfather.

"My horse was grazing nearby, so I caught him and saddled him. Then I put my double-barreled gun into its saddle scabbard, and strapped on my pistol. I also tied on the rear a package containing an ample supply of ammunition. Then I went down into the Flat Rock Valley."

"I met up with a number of husky men, and asked them if any would like to go with me. I told them that a man known as Black Harse was causing trouble over there, but they all refused. I kept on going, nevertheless. Suddenly I came upon a man of the Tachii'nii clan called Little Paliceman, and who was a strong, husky young fellow," (he is now an old man) said my grandfather.

"I hear that the man called Black Harse is causing trouble. Maybe you'd like to join up with me and go over there. I hear they've tossed out the Agent. It's because I got word of it that I am going, I told him," said my grandfather.

"Why not? Sure, I'll join you. We'll go," he said as he strapped on his gun. Then we started out together."

(Continued on page 9)

Long ago the old men used to tell about various things. They told the young men about many things, by way of instruction. They would spend two or three days going about to different homes (telling stories). They would say, "This is the way we used to live; the way we used to react to our surroundings; the way we used to gain our livelihood," instructing the youths. And on the women's side, they in turn talked to the young ladies.

In this same connection, my grandmother would get me up very early in the morning to make a long run, telling me that I would thus become a strong, husky man.

Once when I was out herding sheep, I came back to the hogan to find my grandfather, a man called Man Who Lassoes, sitting there. He used to spend most of his time in the area around Adobe Sticks Up. The old man called Man Who Lassoes was quite a character.

He was still there when I returned. So a sheep was immediately caught for him, and butchered. Then the fattest ribs were put in the fire (to roast) for him. But for me — only the entrails were roasted for me! So I made a commotion about that, and started to pout a little. I raised a fuss, saying, "How come he gets the choice meat when he does none of the herding? I'm the

one who should have the ribs to eat. He's the one who ought to be eating the entrails!" Then I paused so that I didn't eat at all. After he had really eaten his fill he went off to one side and lay down on his back.

So after sundown when it became really dark, I went back inside, thinking to sleep. But my grandmother got me back up.

"Sit here, my son. Your grandfather is going to tell us about something. Listen carefully to him," she told me.

"Nat too awfully, long ago, over there at Red Rock, the Agent was thrown out. And a man by the name of Black Harse caused the trouble. This same man used to go by the name of Butcher Squeezed Together In The Middle (as by a tight belt, sash or corset)," said my grandfather, as he began his story. He told it as though it were something that had just occurred. Here's how his story went:

"I was resting in the shade at Lizard Spring when a harseman came up. He said, 'Da you know what? Over there at Red Rock they've tossed out the Agent. The man called Black Harse, or Butcher Squeezed Together In The Middle, is causing trouble.' That's what he an-

## NAAKAII

(FREDA U. BITSI)  
(CONTINUED FROM PAGE 8.)

There are some in here now.

It would certainly be nice if someday people could get back to friendly relations with one another, with Dewey Etsitty leading them wisely. We would be happy about it. He says that he thinks of his people as his children. If he considers us as his children, that is fine. But don't discriminate against part of them. Don't kick the ideas of some of them around.

They say that this Mexican Springs area is the principal seat of trouble, but I think it is our leaders themselves who cause most of the trouble. Last year when we re-appointed our Chapter Officers, we named Herman Bitsie Chairman, Fred Etsitty Vice Chairman, and Woodrow Be-centi Secretary.

From that time we had high hopes for good leadership, but our hopes were shattered as these three leaders chose different paths. On the one side there are two: Herman Bitsie and Woodrow Be-centi; these went one way because Fred Etsitty was with the Cattle Association. Dewey Etsitty, Herman Bitsie and Woodrow Be-centi went together. The trouble began since this election, I think. Before that, nothing had been said. This is what I had in mind when I said that our leaders are at the root of our troubles.

The wife of Dewey Etsitty the Councilman is a member of the Association here, with two cows. Dewey does not approve of that.

People say that this Cattle Association is the cause of the trouble. It is a fact that, on account of this, people strike each other in the face, and sprinkle blood about. That happened in our own home. If the leaders would but talk to the people and tell them, "Don't do that! Live in peace!" things like that would not occur. But our leaders themselves do things which are wrong. When members of the Cattle Association get together to discuss something these other people get some Councilmen from other areas and bring them to the meeting. That actually happened when we held a meeting here once. They spoke as they pleased, and on top of that Woodrow Be-centi, the Chapter Secretary, spoke saying, "Some of our leaders are present here. Why not just start a fight in their presence? Start a fight in the presence of us leaders!"

I didn't think much of that. Things like that are neither said nor done, properly. Is it right that a man who is a leader of his people should tell his neighbors to fight with one another? Out there where you readers live, have you ever heard of a leader telling his people to fight one another? Would any of you like that?

And not long after he said, "Go ahead and fight in the presence of us leaders!" one of his faction came to my husband, who is a bookkeeper for the Association, and attacked him. So I don't think it is a good thing to set men upon one another. It is the fault of our leaders, I think. That's what I mean by saying that our leaders are at the bottom of our troubles.

It is the way people talk about these cattle that brings trouble. They say things they shouldn't say, such as, "You should take things that have horns somewhere else." I'd like to know what Navaho doesn't make use of something with horns. They all do. Goats have horns but everyone likes them, because they furnish meat and milk. So why should anyone want to put them off by themselves. I think they are just talking nonsense. Arguments cannot be won with that kind of reasoning.

I speak without malice toward any man. I am a friend to everyone. That is my nature, my people. If our leaders will get together and not quarrel with one another, we'll get back together again; then there'll be just a single system again for all of us, which will be a good thing. I'd really approve of that.

You who are our leaders everywhere, and who read this paper, give our troubles your earnest consideration. What is the solution? Give it your thought for us.

## BILIJ' LIZHINII

(HOWARD GORMAN)  
(CONTINUED FROM PAGE 8.)

"We went down into the Canyon De Chelley, and came up out of there at a place called Sparse Group Of Pines Extend Up Out. Thence we went through Lukachukai, and up onto the mountain. Then we went on to the rim of the mountain, to where the trail descended into Cove. At that time it was only a horse trail. There, at that time, there was a fence of boughs, with a pole gate, through which passed a trail," said grandfather.

"Little Policeman dismounted to open the gate. There was danger lurking on every side. It was a potentially dangerous area. Just as he got down from his horse and took a hold of a pole to remove it, a cottontail jumped up right at his feet. Little Policeman was so taken aback that he nearly fell over right there."

"We resumed our journey and came to a high point that overlooked the surrounding country, and out there in front of us there were people engaged in training maneuvers. They were Navahos. They would come dashing out, lying close beside their horses, in such a way that there appeared to be no rider. And their maneuvers took many other forms. On the high points they had lookouts stationed, but somehow we passed through without being sighted."

"We went on until we came to Black Horse's hogan. There was quite a gathering there. When we arrived we heard Black Horse talking inside a large hogan, telling how they would do, and how they would win."

"Then he was informed of our arrival. 'Who the devil comes without saying a word?! Tell them to come in!' he said. So we went in. You who are called Black Horse — you who go by the name of Butcher Squeezed Together In The Middle — you think you're famous the way people tell about you. Come on and see if you can swallow me head first, I said to him," said my grandfather.

"'Oh oh, you've got me,' said Black Horse."

## 'EE' NEISHOODII

(CONTINUED FROM PAGE 1.)

Last spring the Supreme Court of the United States decided that public schools should not allow children to use any of their school time for religious training.

At many of our day schools and boarding schools here on the Navaho Reservation we have allowed the children to be excused from their classes for a little while each week, to meet with missionaries. Due to the decision of the Supreme Court, this will no longer be possible.

Dr. Beatty, Director of Indian Education, says that the children can no longer be excused from classes during the school day to take religious instruction. However, Dr. Beatty points out that everything possible will be done to make it easy for the missionaries to establish contact with the children. But such contact will have to be established after school hours.

Buildings, and other facilities belonging to the government can still be used by missionaries for purposes of religious instruction, provided their use of the facilities does not conflict with use of them by the Indian Service.

## STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

"And then all the people who were gathered there, and to whom he had been talking, roared out at him, saying, 'We knew that's what you would say! We knew it all the time. You went ahead, even though you're a coward. When even a fellow Navaho spoke to you, you said, 'You've got me!'"

"And then I really told Black Horse off, but good," said my grandfather.

"So this trouble (that you're making) is uncalled for. Over toward Tuba City a fellow known as Pollen caused trouble, and got nothing for it. Over toward Aneth a man called He Who Has Supernatural Power caused trouble. And over toward Beautiful Mountain a man by the name of Bishoshi made a commotion. None of them gained a thing. They merely brought hardship upon themselves. So don't pout, my baby. It's uncalled for, and it is bad behavior. You will gain nothing by it," my grandfather said to me.

He told me this story, and gave me some instruction on top of it. I now remember this well.

## BILAGÁANA HAZHÓ'Ó BÍDAHWIIDLÁÁL

Bilagáanak'ehjí yáti'go ḥa' saad t'áátláí si'ánígíí 'áátyiñiñii haa shíí néeláq' 'ał'qá 'ádaat'é. Díí 'áátyiñiñigíí hoł bééhózingo doo nanitł'agóó bee yáti'ii dóó ḥa'da hanááł yee yáadałti'go bééhózíñigo 'átl'á. 'Áádóó díí saadigíí ḥa' doo ts'ídá saad 'ádaat'ée da ndi t'óó bee 'atčh'í' yáadaati'. 'Áko ndi naaltsoos bikáá' neii'nítigíí 'éí doo 'ádeił'íjí da. Díí saad bee yáadaati' t'éiyá biniiyéhígíí bííghahgóó s' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áátyiñiñii t'áá diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá 'éí saadigíí bee hada'iisdzí'go bikáá', 'áádóó biiłghahjígo dik'éqgo nída'asdzooígíí biyi' díí bee hada'iisdzí'ii 'ánínigíí t'áá nihí bida'alyaago 'ádaahłé'.

Saad náánála' niljí ndi 'áátyiñiñii t'áá bił 'aheełt'éhfgíí 'éí dó' kwii dabikáá'. Jó 'éí 'atčh'í' názhahígíí ( ) bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former

enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

### 1. feel.

How do you **feel** now, Haa nt'é k'ad?

I **feel better** since I took the medicine, 'Azee' ḥa' yishdláq' nt'éé 't'áá yá'át'ééh sélij'.

When I went to the doctor he asked me to tell him exactly how I **felt**, 'Azee' iíł'íñi bich'í' niséyáago ts'ídá haa nt'é hazhó'ó baa hółne' shidíñiidi.

My hand **feels cold**, Shíla' la' yistin.

My hand **feels warm**, Shíla' la' sido.

Do you **feel** any differently since you took the pill, 'Azee' ḥa' iíñílña' dóó k'ad haa nt'é?

My hand **feels tired**, Shíla' dínéesna'.

This cloth **feels soft**, Díí naak'a'at'q'í yilzhólí yee'.

**Can you feel it** when I pinch you, **Haa lá yit'é nániists'ihgo.**

**It feels good** when you rub my arm, **Doo lá dó' hwiih da shigaan shá bí-dilnihgo.**

**Feel** the stove and see if it is hot, Béésh bii' kó'í **bidinílníh (kónílééh)**, sido daats'í.

**It feels** too heavy to be wood, **Tsin-ísh 'akódaníldáás.**

**It feels** heavy enough to be lead, Béésh dilhíhí **nahalingo** ndaaz.

**2. feel rotten\*** (feel very badly).

He **feels so rotten** today that he has gone back to bed, **T'áá 'íiyisíí doo 'á-níshkwii da níigo t'óó náneetzí.**

**3. feel ones way about.**

The blind man has to **feel his way about**, **Bináá'ádinii nahaziidgo naaghá.**

**4. feel bored.**

I **feel bored** here, **Kwii 'ádahodésh-íxáá'.**

**5. feel like.**

It **feels like** wool, but it looks like cotton, **Bízhdílnihgo 'agháa' nahalin**, ndi ndik'q' 'át'é t'óó nahalin.

**6. feel hurt.**

Would you **feel hurt** if I refused to go with you, **T'áadoo nił dé'áazh dago bąqh níni' daoleel?**

**7. feel good (feel well).**

I don't **feel good (feel well)**, **Shitah doo 'ákwii ('áhoot'ée) da.**

**8. feel let down.**

He **feels let down** because I wouldn't lend him my car, **Chidí ch'éeh shiyí-keedgo biniinaa ch'éeh la' 'ádiiniid nízin.**

**9. feel a little under the weather.**

I **feel a little under the weather** now, **K'ad t'óó bíyó shitah doo hats'iid da.**

**10. feel up to par.**

I don't **feel up to par**, **T'óó bíyó shitah doo hats'iid da; T'áá bíyó doo 'á-níshkwii da.**

**11. feel up to; feel like.**

Do you **feel up to (feel like)** working today, **Díí jíish t'áá naólnishígi 'ánít'é?**

**12. feel badly over (about).**

Don't **feel badly over (about)** breaking your doll; I'll get you another one, **T'áadoo bąqh níni'í 'awééshchíin la' ná-nináhideshnih.**

**13. feel blue (feel unhappy; feel sad).**

He **feels blue** because he lost his job, **Naanish bits'á bi'deelt'e'go yiniinnaa yí-níiñ naaghá.**

**14. feel guilty about.**

I **feel guilty about** going to town and leaving the children home alone, **'Ał-chíní t'áá bąqh shíni' ndi t'áá hooghangi ninásh'niłgo kintahgóó t'áá sáhí 'ał-nánáshdááh.**

**15. feel sad.**

He **felt very sad** when his horse broke its leg, **Bilíjí bijáad k'é'élto'go t'áá 'íiyisíí yaa yíní yíih yítłizh.**

**16. feel about** (think; have an opinion)

How do you **feel about** the stock reduction program, **Díí na'aldloosh bihidi'nííł baa na'aldeehígíí haa yit'éego baa ntsíñíkees?**

**17. feel him out on (about).**

I **felt him out on** various matters, **T'áadoo le'é yee hadoodzih nisingo bíká 'ayéthil.**

**18. feel that** (believe; think).

Do you **feel that** Navaho problems will soon be solved, **Díí k'ad Naabéehó dine'é bee bich'íj 'ándahazt'i'ígií t'áásh bá la' doonííł níñízin?**

**19. feel for.**

I reached into the hole and **felt for** the rabbit, but I couldn't find it, **'A'qá góne' 'adeeshnii' dóó ch'éeh gah bíká nahassiid.**

**20. feel for** (feel sorry for).

I really **feel for** the suffering, **Ti'da hoonííhii t'óó shit baa dahoobá'i.**

I **feel sorry for** you, **T'óó naa hojobá'igo ninish'íj.**

**21. feel ones blood run cold.**

When the snake struck at him **he felt his blood run cold**, **Tł'iish bich'íj dah diilwodgo yik'ee baa hodiisxíí'.**

**22. have no feeling.**

I **have no feeling** in my leg, **Shijáad doo 'áhályáqá da.**

The **feeling has come back in** my leg, **K'ad shijáad 'áhályáq násdlíjíj.**

**23. have a feeling that.**

I just knew it would snow; I **had a feeling that** it would, **Doochííł nisin lág t'áá 'íidgáq' ha'át'éego shíjí 'ákót'éego bąqh tsíníkééz.**

**24. have a feeling that** (suspect that).

I **have a feeling that** someone is following me, **Ha'át'éego shíjí la' shikéé' joogáałgo 'át'é nisin.**

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